The Third Revolution

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Religion Without God

We begin with the deconstruction of a lie, for all of us in the Western world grow up with a great lie, and that is the lie of the triumph of rationality. We are certain that our lives are no longer shaped by faith, ritual, and sermons, that our worldview and our actions proceed from human reason, and that our decisions and our morality are therefore infallible and objective, while the world of the past was marked by backward superstition.

But this is not true. Our lives are still dominated by religious thinking; the believers, the fanatics, the crusaders, and the priests never disappeared, nor could they disappear, for religion is a fundamental constant that has existed in every age and will continue to exist. To believe that an organized religion such as Christianity can simply be defeated by reason and removed from the world, leaving behind a vacuum, is a grave delusion. The same types of people, the same mental mechanisms, still exist in exactly the same excesses; they have merely renamed themselves. We therefore do not perceive our own religion today, because it appears to us as naturally as truth itself. We have all grown up within it and absorbed its teachings and its vocabulary. And of course it appears to us as objective truth, but Christianity appeared that way to its believers in the Middle Ages as well. The very word “religion” was merely created by our new faith in order to domesticate the old doctrine, Christianity, under the guise of religious freedom and banish it from public life.

And this new religion of which I speak is liberalism, and only if you understand it as a religion, and no longer use the self-exonerating rational label of "ideology" for it, will you grasp what has happened to Europe and the world more broadly, and why it behaves as it does.

But if liberalism is supposed to be a religion, what is the grand narrative it spreads, what exactly drives its believers, and how does it alter their behavior?

The central core of all liberal thinking is egalitarianism, the belief in the equal worth and equality of all life. All left-wing social positions, all their actions, flow downstream from the principle of equality, which is preached irreducibly as revelation. Liberal movements make it the fundamental starting point of their thought; that is to say, they regard egalitarianism as the natural state of all things, and any departure from it as a man-made deviation, whereas all non-liberal movements regard the inequality of things and orientation toward strength as natural.

A good current example of the typical religious Left-Right split is the colonization of Africa and how Right and Left think about it.

The Right sees the colonization of Africa as the result of the weakness and backwardness of the African continent, and Europe’s expansion into that territory as a logical consequence for which it need not apologize. For the world is ruled by strength, and Africa was weak.

For the Left, there can be no stronger or weaker, neither in blood nor in culture. It always tries to present Africa’s weakness as the consequence of colonization, not its cause, and for it the cultures and tribes that existed beforehand are, by virtue of its faith, equal in worth to European civilizations. These, it must then assume, triumphed only through malice and baseness and sinned against the great, natural equality of all things. Africans are thus glorified in left-wing circles for their passive, weak victimhood, while Europeans are criminalized as perpetrators.

As you can see from this small example, this seemingly harmless “ideology” has already led to massive differences in the Left’s thinking and sense of justice compared with the thinking of the non-liberal population. It is of enormous importance to become aware of the change in Europe’s grand narrative that took place around the year 1800, for otherwise you will always come to false conclusions. Friedrich Nietzsche, for example, constantly projected his hatred of the cult of weakness in our age onto Christianity, because he did not understand that he had long ceased to live

in a Christian world, and that it had already been replaced. Ironically, his own falling away from the faith was proof of this, yet he never recognized liberalism and thus never recognized his own perspective.

Now one must ask: how does the old Christian narrative of life differ from the new liberal one?

The basic narrative of Christianity concerned man's sinfulness, his expulsion from heaven, into which he could return only by following God's commandment. Christian morality was nourished by the preached will of God, to which all had to submit; whoever did not do so damned himself to hell. To carry out God's will meant doing good deeds, and good deeds meant social conduct and self-discipline.

The basic narrative of liberalism concerns deviation from perfect equality and humanity's return to it, which is the chief motivation of all left-wing movements. It does not matter which one you take; if you question leftists long enough, they will always fall back on the word equality and on social justice as the act of creating equality. Because the leftist believes in total equality as the natural state and does not recognize his own faith as something learned, he begins to project this equality onto all living beings and also into the past. This projection into the past is especially relevant for us today, because since people were not treated as equals in the past, the doctrine of social justice and reparations arises from it.

The fundamental problem of liberalism and its morality begins already here, because the world is not, and never has been, shaped by equality or any other man-made morality. It is accordingly no wonder that liberalism flourishes only in cities, for anyone who has even fleeting contact with nature must come to the conclusion that the world is dominated by a constant striving for strength. Conscious life feeds on less conscious life. Man himself is the result of a ruthless process of evolution; our skin has no fur because we strip animals of theirs and take it. Our stomach can apparently tolerate all manner of life forms, from plants and insects to animals and even other human beings. Because man is, at his core, a predator, a ruthless oppressor, a killer, an enslaver, and all our emotions, all our feeling, are ultimately oriented again toward this predatory striving for strength and reproduction. That is not to say that the animal world is in any way inferior to man in cruelty; man is merely the strongest and most advanced animal.

And this ruthless pecking order of the rule of the stronger over the weaker, which lets man rule over the animal, also continues within humanity. The stronger, more intelligent people exploit the duller, weaker people; hierarchies and relations of dependency form.

A clever Prussian general wrote that military aggression and defense between combatants are merely expressions of the balance of power between the sides and not independent strategic choices. In exactly the same way, oppression and being oppressed are merely expressions of the relative strength of two people or groups and not conscious decisions that can be atoned for. The oppressed would very gladly be oppressors themselves; they simply cannot.

Unfortunately, the Left ignores this natural order, because it stands in the way of its grand narrative, which was instilled into many of them in childhood. They react with disgust and revulsion to every form of dominance, whether of man over woman, European over Third Worlder, or human over animal, and they want to protect equality by acting as advocates for the weaker and attacking the stronger. And since this, as stated, also extends into the past, not only must equality be established, vengeance must also be carried out at the behest of minorities.

Since pretty much all of human history, especially in Europe, consists of inequality, you may be assured that the phase of vengeance, according to the fantasies of the Left, will last forever, so you should harbor no false hope that in the liberalism-soaked West of today we will still be able in our lifetimes to live a normal life.

From this “spiritual” egalitarianism there also arises, as an end in itself, another phenomenon: the love of weakness and victimhood, and the hatred of the strong and of being a perpetrator. For in practice, under egalitarianism, the weak are always the good and the faithful, and the strong are always the evil and the bad. Leftists begin to glorify weakness as such, because it keeps people from sinning against egalitarianism, and for the same reason they begin to hate strength even before it sins against the liberal doctrine. This is one of the reasons why leftists dress like children for as long as possible and imitate childish or feminine behavior, or adopt the jargon of proletarians. They want to appear as harmless and as close to victimhood as possible, but no matter how much the individual leftist may stage himself as a victim, his effect in practice is all the more destructive. For the Left fights against human nature itself; it sees crimes against equality everywhere and therefore carries within itself an inconceivable hatred by which many millions of people have already had to die. And of course a victory of the Left is impossible; all the victims are in vain, for man will never be able to detach himself from the natural order. All the Left has ever achieved is the destruction of the heights, not the elevation of the low.

To substantiate the glorification of weakness and victimhood with a concrete example, look at the case of Gisele Pelicot. This woman in France recently received the highest state decoration, and her only merit was, according to the public narrative, to have been raped 200 times. She is treated and celebrated as a heroine by the entire European liberal press.

Our modern designated heroes are no longer distinguished by great discoveries, conquests, and works, but only by how harshly they were oppressed and beaten. We must also ask what kind of human being the Reds are trying to breed with their rewards by glorifying such things as heroic and thereby encouraging imitation. What can one learn from Gisele Pelicot other than how to fail?

If we understand the love of weakness and the constant striving for equality, we also recognize why liberalism knows no god or gods. In fact, that would be an internal conflict within left-wing philosophy, because gods arise from the logic of strength. The polytheistic peoples of antiquity regarded the gods as a kind of nobility standing above their own earthly nobility, as the continuation of their hierarchy into the spiritual realm. The relationships of these gods to one another, each of whom represented different affairs of life, then gave rise to the culture of the respective tribe; the god of war, for example, had a very different status in Rome than in Greece. But because the gods were a continuation of a non-egalitarian order, the Left could of course know no gods. Omnipotent beings simply do not fit into the philosophy of total equality and would harm the narrative rather than support it, because otherwise the adherents would take such an omnipotent being as a model and thus be inclined to sin against liberalism. At the same time, the godlessness of liberalism is also an evolution beyond Christianity and Abrahamism, for those faiths defined other religions through the existence of idols and gods. Since liberalism has none, it is ideally suited to infiltrating and subverting Christianity without resistance.

One finds godlike figures in liberalism only in rudimentary form in the American superhero, who naturally serves only the protection of the weak and pursues no self-interest, a lobotomized, safe version of the Greek gods, or in faint traces in climate change, for which all manner of sacrifices are to be offered and to which every lightning bolt and clap of thunder is now attributed.

Christianity, with its omnipotent God-figure, was at its core not a religion of weakness. Jesus was crucified, but in the end they did not worship him because he was the greatest victim, as one might partly think in the case of some modern Christians; they worshipped him because he was God, because he was strong and omnipotent. They were kind to their neighbors because God told them to be, and because he held the keys to heaven. Ignore God in Christianity, and in your afterlife you are banished to hell forever. An interesting side effect connected with the rejection of strength is the rejection of the great man. For this reason, almost all major left-wing heroes with outward impact, Napoleon, Stalin, Mao, always come from the initial phase of liberalism in their countries; they still

had to be socialized in a different, hierarchical society. For once established, liberalism produces only mediocrity in the leadership class, just as it also preaches mediocrity.

On a purely superficial level, the basic philosophy of Christianity, its social conduct, and its focus on helping the poor and the weak may look similar to liberalism, but Christianity left the natural order, the rule of the stronger, untouched. For the Christian, in their actions it is less the results themselves that matter than the act itself and the effect it has on their soul in the afterlife. They did not give alms to the beggar in order to make him wealthier or more equal, but because in giving alms they hoped to stand in God's grace. They therefore act socially out of self-interest, for the sake of their own soul. In liberalism, by contrast, they are praised for giving to the poor in order to make them more equal in this world. Here it is not their own soul and eternal afterlife that stand at the center; rather, total equalization is the goal of their actions and the basic obsession of their life.

A further radical difference also follows from this in the understanding of morality. Under liberalism, the beggar may murder and steal until he has attained equality; by doing so he violates no morality, and among leftists he even stands in a favorable light and enjoys their support. In Christianity, God's commandments apply to everyone in every situation, regardless of whether one is poor or rich. Whoever murders and steals is always ostracized and punished in Christian societies and, in the grand narrative, must fear for his soul. Furthermore, morality in Christianity was always individual, always relating only to a single soul. In liberalism, there is a collective morality; a murder or a rape weighs less heavily for the individual as long as it comes from one of the many designated victim groups or has targetted a designated perpetrator group. This is also where our two-tier justice system comes from, which disadvantages native men in relation to foreign "victims". Christianity is, at its core, antihumanist; its basic idea is that human desire is fundamentally false. In Christianity, man is by nature malicious and sinful. Good people as such do not exist in Christianity; even the pope must continually do penance.

Liberalism, on the other hand, sees human desire as good at its core; it merely has to be brought into harmony with the desires of other people. This stands out especially in dubious sexual morality and in drug use, where leftists declare all desire sacred. As long as there is consensus and the basic narrative of total equality is not violated, under liberalism they may do whatever their heart desires. In Christianity, admitting one's own biological and moral inadequacy was no great act; it was simply the basic assumption of social thought. Under Christianity, you can say that you have a basic impulse toward murder, theft, and rape, since the basic idea is one of a fallen and sinful humanity that must constantly discipline itself. In humanistic liberalism, publicly expressing thoughts that undermine left-wing morality is already a sin in itself. Since the left-wing human being is good and equal at his core, you are accordingly regarded as inherently malicious if you merely express anti-egalitarian thoughts. The end result is stricter discipline but also a more dishonest public discourse that argues past human nature.

Whoever does not like the left-wing world is advised either to take medication or to go into therapy until his inner life once again fits within the limits of what may be said.

In the fight against the Left, the focus is very often placed only on the most superficial manifestations of liberalism or on the outward biological changes brought about by mass migration. In doing so, people forget that in the spiritual sense we have long since become mere hermits who have nothing more to do with old Europe. There is no longer any philosophical continuity from the Middle Ages to modernity. Liberalism represents a hard break in Western history. It should therefore come as no surprise that the successes that once blessed our continent now fail to appear and the foundation of our society is falling apart. I will not call on you here to restore Christianity, that is impossible, but it is important that you recognize and understand the change in the basic narrative. For everything that is happening in Europe today traces back in some way to liberalism, and accordingly it is liberalism that you must combat. The entire history of Europe over the last 200

years can be understood as a phase of transformation, as the adaptation of a Christian world to a new religion. Once you see it in this way, events will make sense.

The Priest Caste of Liberalism

But if it is a religion, how is liberalism preached? It has no house of worship, no church building, but that is not surprising at all. The church building is a relic; in the Middle Ages it was the most efficient means of getting the Christian worldview across to the people. With the rise of the printing press, newspapers, radio, and television, this daily or weekly inconvenience was no longer necessary. Instead, their religion is delivered or broadcast directly into their homes.

To understand the workings of the media and the leftist priestly caste, we must first understand the work performed by the priest, the act that defines him as such, namely the act of preaching. Preaching means creating truths through repetition; it is the art of programming people. The human brain as such knows no objective innate truth; it knows only associations that are created through the linking of synapses. The more often things are repeated to the brain, the stronger these connections become, and the stronger too the associations that arise from them. Strong associations are experienced by our mind as truth, and the stronger they are, the truer they appear to us, and we alter our behavior accordingly.

But that also means that independent rational thought and rational conclusions have hardly any influence on the worldview of the average person. Instead, his worldview and his concept of reality will always rest on whatever is repeated to him most often.

The most obvious falsehoods must be repeated most often, because real life and people's own perception also preach; they accompany a person in everyday life and must be drowned in a swamp of lies. But once it comes to more abstract topics, such as those concerning the future of a country, even a small amount of repetition is enough, because the average person has no real connection to such issues.

The modern priest must therefore occupy a position from which he can endlessly repeat precisely such untruths without opposition, so as to preserve his own worldview and basic narrative.

And when it comes to the group that is in a position to keep repeating things to people, we arrive at journalists, the cornerstone of mass democracy. We all of course know the journalists' self-serving claim that they are the unwavering defenders of truth, but all priests see themselves as spreaders of truth. The journalist's main task is to bring what they consider true, liberalism and its morality, to the people through constant repetition and tendentious reporting.

No matter where you live in the Western world, we all know and feel that things are going downhill, but the worse things get, the more our press informs us that we are better off than ever, happier than ever, richer than ever, and safer than ever.

To understand the importance of the journalists, we must first recognize the basic nature of Western European democracy.

It did not arise from decades of efficient, performance-based evolution of political systems, as ancient Greek democracy may have done, but modern mass democracy is itself merely an expression of liberalism. As a political system in its own right, it has never truly demonstrated its superiority, see its brief annihilation during the Second World War in continental Europe. Its superiority is merely preached, without any rational basis. Mass democracy can therefore only appear and function once liberalism is already present in the broad mass of the population, because

only then is there acceptance of the great equalization and the replacement of the rule of the strong, rule from above, by that of the weak, rule from below.

The failure of democracy in the Middle East, incidentally, stems from the fact that Islam and its worldview, unlike Christianity and Judaism, actually held their ground against liberalism. It is not that Islam explicitly forbids the rule of the weak; it simply displaces liberalism from public consciousness by its presence. The end result is that democracies, even when imposed by Western force, repeatedly fail in the Arab world, because the basic philosophy of the masses remains Islamic teaching and not liberalism. And without liberalism as a fundamental conviction, democracy makes no sense to the human mind; its purpose remains alien to it. The Arab world still longs for a strong leader rather than an advocate of the inferior.

But let us return to our journalists and our priests. For although liberalism does indeed have an independent political class, it is at the same time crippled by the basic nature of democracy to such an extent that it can scarcely act independently, and certainly not against the Left. Since the beginning of the Revolution, people have complained about the smallness of the parliamentary politician and the lack of great men produced by the democratic system. But that is no wonder. If you let ordinary people and even women vote, then you naturally also help ordinary people into parliament, and in the end the political class consists of astonishingly weak minded and helpless looking people. The quality and intellectual sharpness of ministers in the pre-liberal monarchies was vastly superior to that of today's parliamentary ministers. So you already have a system that produces weak people, and now these weak people are also dependent on elections, for which they need the support of journalists.

Naturally, in such a system the politicians are hopelessly dwarfed by the priestly caste, which, incidentally, is of course not organized democratically. We naturally have no influence over who sits in the powerful broadcasting institutions or in the press. Their organization is opaque, though always clearly left-wing.

It is, in their own words, "our democracy" and not that of the masses. Among leftists there is only a love of democracy as a principle, not of the actual democratic will. The ominous "will of the people" is ignored in Western democracies just as it was in the Eastern Bloc states. All the things that are now coming back to haunt the Federal Republic of Germany had their origins already in the 1960s, and mass migration and feminism are projects that have long since gone gray. It is only that in the last ten years a critical mass has finally been reached that has mobilized even apolitical parts of the population. Only now does the West German boomer realize that he has been captured by race Marxists, feminists, and climate believers just as the East Germans were captured by socialism. Suddenly he finds himself outside public opinion, though the expression "public opinion" is of course an Orwellian euphemism for the official opinion of journalists. In essence, the press acts like the Catholic Inquisition: as soon as you say anything truly critical about egalitarianism, you are excluded from society, doxxed, declared fair game, and finally imprisoned.

Because the citizen is forced to view the world only through the lens of the press, he cannot judge how many of his fellow citizens share his thoughts, and thus he is intimidated. This strategy would work perfectly if it were not for the internet, which, unlike our parliamentary democracy, is actually organized democratically. Without the internet, the opposition to the excesses of liberalism would still today be stuck in the low single digits. We would never hear about the grooming gangs or about New Year's Eve or about the crimes and the devastating social statistics. At most, perhaps a small article in the local paper, and then that would be that, vanished from public debate. At first our journalist-priests still tried to establish themselves on the internet, but now, after that failed, they have turned to censorship, in the name of "child protection," of course. Under liberalism, people are only allowed to show initiative at the behest of a minority, so some protective rationale is always put forward.

There are many on the Right who repeatedly assume that journalists can somehow be convinced with arguments and brought over to their side. These people do not understand what journalists are; they have fallen for the journalists' own self-description. The journalist is their main enemy, the hard core. These are the people who would be the very last to change their minds. Sitting down with them for a debate is a waste of time and energy.

Many of our arguments and criticisms ultimately come down to an argument from strength: if we do this or that, it harms Germany and Germany becomes weaker and poorer. Such an argument is often made because we still believe the liberal elites act like the monarchs of old. The monarch was not necessarily your friend, but both ruler and ruled shared a basic interest in steady growth in prosperity, power, and internal security, no matter how large or small the realm.

But that is not how the Left and its priests think at all. Their fundamental goal is not to make their country the richest and strongest in the world; their goal is simply religious fulfillment, that is, the spread and implementation of their doctrine. Accordingly, this sort of argument has no effect on a journalist. He never looks at the world as a rational actor, but always as an agent of liberalism. That is why journalists regularly conceal facts such as gang rapes, massacres, and the like whenever those facts stand in the way of the liberal agenda and of egalitarianism and social vengeance.

As a secondary goal, the journalist merely ensures, almost unconsciously, his own dominance within the social hierarchy. Germans compare the salaries of public broadcasting journalists with those of the political class and discover, in astonishment, that the public broadcaster journalist earns many times more than the Federal Chancellor. But that too is no wonder. In mass democracy the Chancellor is not really that important, and politicians are not either, but journalists do have power, and they are handsomely paid for it by the taxpayer.

It is particularly hypocritical when journalists every few years go after some ostentatious Christian bishop, while completely ignoring the fact that they themselves are the most greedy and avaricious priests of all. And yes, of course they insist on the broadcasting fee, and its equivalent abroad, which is nothing other than a church tax for liberalism. It therefore makes perfect sense that they cannot bring themselves to renounce it. They simply want people to be converted, they just do not realize it anymore. And of course state television here in Europe has to be organized separately, outside the state itself, because if it were a direct part of the state, the priests would have to align themselves with state pay scales, and they think far too highly of themselves for that.

If you criticize state television, or even publicly question its right to exist, alarmed and embittered journalist faces quickly appear on television warning that the "independence of the press" is in danger and that "freedom of the press" is being harmed. "Freedom of the press" is another of those Orwellian left-wing terms. What they really mean is press supremacy and the total untouchability of their priestly caste, no matter how badly they derail. And that is exactly how they behave, with the typical arrogance that grows out of their untouchability. They are free to lie, insult, and incite according to their own convictions, and they set their own salaries.

To make matters worse, the journalist has a perverse incentive: the more insane and detached from reality conditions become in the country, the greater the demand for his profession and thus for his own social dominance. As such, the journalist has no interest at all in the country improving. No, he wants the kettle to be just short of exploding, so that only the intervention of his profession can prevent an uprising.

If you follow my whole line of argument, it is also no wonder that the killing of a journalist is seen among leftists as something especially vile, worse than an ordinary murder, in exactly the same way a Christian or Muslim thinks with particular horror of a dead bishop or imam.

Journalists are by far the most visible and powerful part of the left-wing system, but of course there are other positions as well that lend themselves to repetition and to programming people.

There are the NGOs. For the liberal religion, they are the equivalent of the various Christian orders that existed in the pre-liberal era. In recent years these organizations have exposed themselves, and the word has become an insult. Many of these NGOs do perform real tasks that one could also regard as moral even from a pre-liberal standpoint. In principle I have no problem with helping people in the Third World. What is problematic is that NGOs always preach as well and try to generate support for liberalism. Perhaps a member begins with a genuine desire to help fellow human beings in need, but is then led ever closer to left-wing doctrine. Suddenly he is not just helping sick fellow human beings, but also swearing by human rights. And since human rights are a left-wing Pinata, abortion, homosexuality, and mass migration suddenly become part of his values. Or imagine a relief network that distributes food to poor Third Worlders while at the same time advertising the journey to Europe. It seems not to matter which NGO you go to, all of them are saturated to some degree with left-wing thinking. Unsurprisingly, they also receive massive support and legitimation from the press, which maintains their sacred and moral status in the public eye.

Another problematic subgroup of NGOs consists of those that receive financial support from the state in order to exert pressure on people without the state itself being held responsible for whatever escalation follows. This allows the state to cooperate indirectly with various violent groups without openly breaking the law.

Now we come to the trade unions. Socialism is based on egalitarianism and is therefore merely a subordinate current within liberalism, which first has to exist. Karl Marx was accordingly not a groundbreaking thinker; he merely applied the already existing liberal doctrine to the workers as an identity group and described their world from below, as a victim group. It must be said, however, that the "workers" first had to be forged into an identity group. In the old pre-liberal world they did not see themselves as part of the same pot. The tanner, the miller, and the baker each had a completely different social status and no association with one another, and the unified "class" that Marx projects into the past did not exist. The creation of this worker class was aided by the abolition of the guilds, which the liberal elites themselves pushed through. Without the guilds, many formerly prestigious and quite profitable occupations were now flooded with desperate wage laborers from the lower classes. The Left thus created the collective misery of the workers itself and then offered itself as the solution. For instead of organizing themselves in guilds and corporations, they were now lured into trade unions.

Control over the trade unions, unlike the guilds, never truly lay with their members, but with the left-wing priestly caste, which preached worker liberation and revolt against the oppressors to them again and again. The newly created working class, led by the liberal priestly caste, naturally served only to support all left-wing revolutionary activity and not the actual enforcement of working-class interests. The usefulness of the workers as bearers of the revolution, and their receptivity to Marxist doctrine, depended on their desperation and poverty, and thus on consistently high population growth. Since liberalism itself lowers population growth, more on that in the chapter on sexuality, the working class lost importance for the left-wing movement as a result of the growing prosperity that followed. It became ever harder to use them for the exercise of political power. Another problem became evident when Adolf Hitler, after taking power, had the trade unions centralized and thus castrated the left-wing priestly caste overnight, without the workers caring, which revealed the vulnerability of the liberal model of the time. For this reason the workers receded into the background within left-wing movements, and the postwar Left instead focused on biologically unchangeable factors such as skin color and sex. The worker may at some point have become prosperous and thus freed from his victim role, but the Negro will never become white and the woman will never become a man, and thus the latter are of greater interest for the exercise of permanent left-wing power. Today's trade unions are generally unpopular, and the assumption that they serve only to generate support for the left-wing revolution seems confirmed when one looks at their attitude toward migration. For in the end nothing is more damaging to workers and their wages

than mass immigration on the scale of millions. It is hardly surprising, then, that the unions have lost most of their social relevance through declining membership. Nevertheless, they remain an important building block within the liberal system, one by means of which people can still be brought into the streets. For a considerable number of people are still seduced by them and led into protesting against their own interests. They actually only want higher wages, but then they end up at a demonstration "against the Right."

Then there is the "modern" Christian church itself. The time when Christianity itself formed the foundation of all thought and philosophy in Europe is long gone. That form of Christianity has been completely extinguished in Europe. What remains is an almost dead and zombified residual Christianity. One of the reasons why I am not a supporter of restoring Christian authority in Europe, though I do find its morality appealing, is that Christianity has been completely defeated and infiltrated by liberalism. Exactly the same people who in earlier times would have been the most devout Christians are today fanatical leftists, and many of those who would once have become energetic Christian priests instead now preach liberalism. It is the same type of person, but the faith has changed. And because liberalism prevailed in this group through that evolutionary process, a brain drain out of Christianity took place. In its youth and flourishing period Christianity was once an idea that seemed impossible to kill, one that of its own accord always knew how to attract new followers and enthusiastic preachers; it did not need state support at all. It fought for itself and against all other ideas, much as the Left is doing at the moment. But today one rarely hears from Christians, and when one does, it is usually only appeasement toward the liberals. Even the popes use the jargon of social justice and vengeance, and if even the highest Christian clergy shows enthusiasm for a foreign doctrine, then the future of its own does not look good.

That Christianity struggles to hold its own against liberalism also has to do with the fact that it was specialized in taming the warlike cultures of Rome and the many European tribes. Now it finds itself in a position where the dominant culture in Europe, liberalism, is even more sentimental and moderating than Christianity itself. That means Christianity would now have to present itself as the "harder" and more uncompromising of the two religions in order to counter liberalism, but that in turn conflicts with its own moderating self-image. Many people, for example, want harsher punishment for criminals, including the death penalty. Theoretically there is nothing in Christian doctrine that contradicts this, but because any argument in that direction makes the Christian God appear cruel, Christians are unable to argue positively for it. Christianity is therefore trapped in a competition in sentimentality with the Left, and it is losing, while Europeans lack a desperately needed counter to liberal excesses.

State or financial support cannot restore the natural youthful vitality that the Christian religion still had in the time of Rome; it would only create a coma-like condition. No, Christianity must either regenerate itself or perish. I mention Christianity here because in modern visible official Christianity I always see a form of crypto-liberalism shining through. These people claim to be Christians, but in reality they preach liberalism with Christian fan service and willingly regard themselves as just another identity group among many within liberalism. Similar to this superficial and dishonest identity Christianity, there is also a secular identity Judaism and at least the attempt at a tamed identity Islam, see the liberal mosque in Berlin.

What is interesting about this toothless residual Christianity is that it nevertheless remains visibly a thorn in the side of the Left. Female priests, LGBT flags, same-sex weddings, and pole dancing in church halls are all very obviously aimed at making what remains of Christianity ridiculous and thus harmless, while elevating the new religion above it. At the same time the liberal drones on like a prayer wheel about his hatred of all religions, which supposedly have brought nothing but hatred and destruction since the beginning of time, while ignoring that his own religion is statistically the most destructive of all by a wide margin.

The open hostility of liberals toward Christians runs through the entire history of liberalism. What we are observing today is therefore exactly the same hatred the Left already showed during the French Revolution, when church buildings too were desecrated and the christian clergy was burned. Similar excesses also occurred during the socialist revolutions in Spain and Russia. And yet the motive behind these outbursts has always been misunderstood. It is not secularity against religion as such, but the hatred of the new religion against the old. In its basic form it is identical to the religious hatred that Muslims, Christians, and Jews have at times displayed toward one another in crises and wartime, including the desecration and conversion of houses of worship.

Now we come to the next group, the teachers, or more precisely the schools and universities. Those versed in history know that education and religion have been intertwined in all times and in all parts of the world. And yet modern man believes that his education is objective and real, and not ideologically colored. We look at the swaying children in Islamic madrasas and think of the universities of the Middle Ages, which from the very beginning were controlled by Christians and dominated by Christian debates, and we contrast them with our own supposedly rational education systems. But if we understand liberalism as a religion, then we see that we have exactly the same thing in our own time. During the school years this is still relatively subtle, because in the early years genuinely useful knowledge is still taught. But even there it begins: environmental protection and climate change are mentioned in passing or given optional courses. Boys and girls are taught in the same classroom, girls are privileged in grading and athletic standards. Above all, there is the fact that women are allowed to teach and discipline boys, and the implication of equal worth that comes with it. That alone leads to a massively distorted perception of the sexes from which most people never free themselves. The same applies to the mixing of ethnicities, which for many people now appears normal but likewise serves only the project of equality.

History lessons are of course the most deeply saturated with ideology. In history class a picture is created in which the entire past appears as one great barbarism. At the same time the here and now, liberalism, is represented as the logical progress of mankind, which could never have moved in any other direction and which always had our present society as its goal. The training of the association of progress with liberalism, and the equation of technological progress with liberal revelation, begins here as well.

Then there are the special projects outside regular lessons, from which there is no opting out, because the school administration simply mandates participation.

Events like the “Day for Africa,” where every pupil may work for an entire day for Africa, so as to be eased into the role he is supposed to play as an adult as well. Or the compulsory social internship: all people are born caregivers for the elderly and the disabled, they just do not know it yet. And the greatest event of all must not be missing, the concentration camp visit. Children are born free of all feelings of guilt, and that must be changed as quickly as possible. To preserve the system, the Holocaust must assume in the average German the same status as the crucifixion of Jesus, an original sin whose invocation allows the priestly caste to dissolve any contradiction at the push of a button. But this must be programmed in as early as childhood. It is important to make the young understand that the inculcation of the Holocaust and the cult of guilt that accompanies it is an attack on their interests and that any morality involved is merely a pretext. The participating teachers are not “do-gooders” but perpetrators, and children must know how to defend themselves against them.

Only an illiberal person will notice what an insane intrusion compulsory schooling actually is. Your children are programmed against their will by people who hate them, and there is nothing you can do about it legally. You are even forced to pay for this mental degeneration. Only after twelve years of “education,” during which the minds of the young have been stuffed to bursting point with thought, are they released into freedom.

And then we come to the universities. As a rule, the further one advances in the education system, the more left-wing one becomes. But this has nothing to do with intelligence and everything to do with the sheer amount of time one is exposed to the public education system (and thereby repetitions of liberal doctrine). Another effect that arises is the encouragement of a certain character type best described as intellectually submissive. Someone who does not learn because he is curious, but because he was told to, and who accordingly always learns whatever is served up to him. Such people are generally best suited to religious indoctrination, and women seem especially susceptible to this kind of learning behavior.

For some time now there has been pressure in Germany for ever more advanced degrees and for flooding the universities with students for whom the economy has no real need. This is usually justified by saying that wealthy people studied and that the ordinary worker must also study if he wants to become rich.

Naturally, the supposedly prosperity-increasing effect is only a pretext. Again, you must understand that the liberal elites do not aim at enriching Germany, but only at making the country as left-wing as possible. Keeping people in the public education system for as long as possible is merely a strategy for achieving that. By prolonging the education phase, the liberal elites hope to extend their control over the young and shape their worldview more deeply. A youth may have the genes of Genghis Khan, but after fifteen years of public “education,” including university, he becomes a staunch anti-fascist. And the population, much like with the broadcasting fee, even pays for its own prolonged indoctrination and believes it is doing itself a favor. Yet election results in various countries also show that despite all indoctrination people become less liberal shortly after their school years. The indoctrination therefore lasts only for a certain time.

As another preaching group within liberalism we have the marketers. At first glance you might ask what the commercial economy has to do with left-wing ideology. But because the nobility has been abolished, in liberal society there remains only trade and labor as means of acquiring money and thus social status, and all people who are not part of the priestly caste must now be channeled into this sphere. Now it happens that human beings by nature desire only a small number of goods, not enough to keep all of us employed after industrialization and overproduction. And this is where marketing comes in. Marketing is a form of preaching whose goal is to convince people of the value of a product and to generate demand. We think of advertising as an annoyance, but it is one of the most important pillars of modern society. Without advertising, the consumer economy would collapse within months and spiral into lower consumption, higher unemployment, even lower consumption. For that reason advertising has to be aggressive. Every hour of your life you must be persuaded of absolution through consumption, because as soon as the preaching stops, you begin to forget and stop consuming. The consumer economy is indispensable to the liberal system as a diversion and as a sink for human ambitions. But beyond serving as distraction, advertising itself also directly functions as a vehicle for left-wing ideology, because commercials often model the ideal liberal society for you. This can go so far that the actual commission, the advertising effect itself, is heavily damaged in order to spread ideology, as we have often been able to observe in recent years. This does not necessarily go back to the will of the businessmen themselves, but rather results from the strong overlap between the nature of marketing agents and the other liberal priestly castes. Both journalist and marketer program people through repetition, only for different motives.

Other Liberal Actors

Now we come to another group that has existed only since the French Revolution: the intellectuals. An intellectual is a theologian of liberalism. If you do not believe me, then call to mind any given intellectual and his political orientation. Almost without exception they are leftists and devoted to liberalism. A great intellectual like Karl Marx was to liberalism what a great theologian like Thomas Aquinas was to Christianity.

They produce extensive texts on unequal treatment in all aspects of life.

The entire body of work of these "intellectuals" of course becomes immediately superfluous as soon as you reject egalitarianism, because everything they write and create matters only to people who have made precisely that the starting point of their worldview. In other words, all the thousands of books, all their ego and self-display, dissolve into thin air the moment you tell yourself that the world is simply unequal and that this is as it should be. Against that they have no argument, because they have never produced a rational argument for equality. It is merely preached as revelation and kept relevant through victim groups. That means it is a mistake to engage deeply with leftist literature. It is enough simply to attack equality as the highest morality, and all the thousands of pages they have written become meaningless, because they no longer have any point of attachment.

Now we come to the boomer favorite, the anti-fascists. Anti-fascists are also best explained by analogy, for the anti-fascist is to liberalism what the jihadist is to Islam. The relationship of non-radical liberal society to them is likewise identical to the relationship of moderate Muslims to Islamists. They may think they go too far, but they nevertheless agree with the basic moral framework behind their actions. For that reason, they refuse to act against the anti-fascists no matter what they do; in the end they are merely the violent wing of liberalism. At the same time, anti-fascism as a self-designation is already misleading, because it implies that they are fighting an artificial ideology or a particular type of behavior, which makes them look like defenders of the rational centre. In reality they are fanatics who want to enforce equality and social vengeance by the sword. They are not anti-fascists, but pro-liberals. In their worldview, "fascists" are all those who are in any way privileged in relation to the ominous average. The way they go around policing speech is in behavior remarkibly similar to the Sharia police, it's the same type of person. Since just about everything in human nature is unequal, or strives against equality, their list of enemies is long, just as the list of victim groups they seek to champion is long. And which victim group they now wish to inflict violence and vengeance upon recently led to an interesting and predictable dispute in Leipzig Connewitz (famous German left-wing ghetto) between admirers of the Jews and supporters of Palestine.

As the violent wing, one might easily be inclined to regard them as the most fanatical leftists, but that is only partly true. It is more a certain personality type that drives them, a type of person who likes to exercise violence "for a good cause." Many of the people who became members of Hitler's Sturmabteilung were merely defectors from the Red Front Fighters' League, in some regions more than 50 percent, so you should not necessarily see Antifa as the most ideologically steadfast of the Left, only as the most willing to use violence.

Incidentally, the neo-cons can also be counted among the anti-fascists. While the classic Antifa is more of a mob that mainly exerts pressure internally, the neo-cons are the organized crusader faction that wants to carry liberalism into third countries.

Potentially one could also count the transgender movement as part of anti-fascism. Transgenderism did not exist before liberalism and was artificially created by it, or preached and programmed into small children. The only purpose of this entire movement is the creation of a permanent victim group that can legitimize itself in society only through liberal morality and therefore must always

belong to its fanatical supporters as well. Unlike other genetic or biological minorities, anyone can be transgender; he only has to wear a dress and immediately receives liberal glorification. That also means that with the dissolution of liberalism, the transgender movement will likewise disappear, since contrary to the claims of its adherents it has no biological basis. *It is worth mentioning here that transgenderism, contrary to its own self-description, does not attempt to imitate women, but explicitly prostitutes.*

The last group is the cultural producers. Left-wing cultural products include films, music, art, and games. Those who are historically well read will also know that all cultural products since the beginning of time have been influenced by the prevailing religion. Many people wonder why the entertainment industry no longer produces what people want to see, since it must surely be profitable to do so. But if one understands and accepts the relationship between art and religion, then the behavior cultural producers have displayed over the last ten years is no surprise. Hollywood has always been the avant-garde of liberalism, and in its structures it has essentially not changed. From the perspective of film producers, it is an inexplicable mystery why they are suddenly receiving so much criticism now; they are only doing what they have already been doing for the last 100 years, and they do not see their own blindness.

When some Hollywood figures are asked whether there is a left-wing infection in their industry and whether the heavy-handed liberalism in their productions has anything to do with their current unpopularity, they usually answer with some variation of "No, it is the evil capitalists who are really to blame for our decline." In fact, that does answer the question, just not in the way they think it does. Hollywood is left-wing and has always been left-wing, and it was the presence of left-wing themes that helped it achieve its highest popularity and acceptance in the postwar world. But now, when serious struggles over direction are taking place in the Western world and more and more people are intuitively beginning to reject the liberal worldview, they do not know how to deal with it. Their entire existence is so tightly chained to liberalism that they must go down with it. The same applies to the video game industry, which has fallen into exactly the same trap.

This also explains why gigantic billion-dollar companies with professional management have trouble creating normal cultural products. No matter how hard they try, it is impossible to find a normal team of filmmakers and video game developers, because in practice almost all cultural producers in the Western world draw nourishment from the left-wing egalitarian narrative. And just as most Roman statues in earlier times imitated some deity, just as all works of art in the pre-liberal era contained Christian symbolism and narratives, so too must our liberal art be infiltrated with liberal symbols and narratives, no matter how much eye-rolling it may provoke among consumers.

Nationalism, the Welfare State, and Globalism

Many on the Right instinctively describe themselves as nationalists without understanding where nationalism comes from in the first place. Nationalism in its original form emerged as a left-wing project. Today this is regarded at best as a historical curiosity, both by the Left, which would rather distance itself from it, and by the Right, which does not want to be seen as sharing a boat with the Left. But why was nationalism in its original form so important for liberalism?

The old world as such knew no nation-states. The basic unit in the social order was the family, which served both the common man and the rich man as social protection. There were socially active institutions stemming from the Church, but there was no welfare state.

Families acted selfishly, and the richest and most strictly organized families formed the nobility.

Any firmly established hierarchy, and especially the concept of a nobility, was a thorn in the side of the early liberals.

To place the masses on an equal footing with the nobility, a new concept was needed, and that was the national family. This new family of the masses and its interests was contrasted with the nobility and the traditional borders and family holdings that defined it. In the gradual disempowering and diminishing of the nobility, the concept of a national family, then called "Volksgemeinschaft" here in Germany, was indeed effective, and many "unequal" eccentricities arising from the ego of the princes could be abolished by appealing to the interest of the German masses. But of course this national family of the masses also created mass interest in politics and in one's own country. And these new German, French, Danish, Russian, etc. mass families began to grow hostile to one another. The political horizon now lay at one's own border, and thus neighborhood quarrels were inevitable.

There were of course wars under the nobility as well, but the hatred, if it existed, remained among the nobles and did not spread to the masses. Mass hatred of the kind we know from the world wars did not exist, or only very rarely for religious reasons. War crimes in the old world did not occur out of hatred for the enemy masses, but simply out of frustration and self-interest on the part of the respective soldiers. Now, with the national family, all of this changed. Suddenly every war became the affair of the little man, and a new kind of war was invented: total war. Now it is the case that the Left did not consciously create mass warfare; it simply arose as a byproduct of their ideology. For the Left, nationalism and the national family were never the end goal, but merely a highly potent means of creating equality. During the 1850s, the concept of the welfare state arose in this connection. This began to make the traditional family and the social security that arose from it obsolete. That also means, conversely, that any attempt to revive the old family must fail, because the national family and the welfare state have substituted it.

Now one might ask why the Left moved so far away from the nation-state model if it was such a cornerstone of their ideology. Well, on the one hand they try to distance themselves from the catastrophes of the 20th century; on the other hand, the welfare state in Europe is already fully developed and the Left has moved on to the next logical level: globalism, with EU nationalism worth mentioning as an intermediate stage. Egalitarianism gives rise to a claim of universality that sooner or later must include the whole world and all forms of life. From the perspective of the Leftist, this is entirely logical, because on the one hand it solves the problem of mass warfare, which they themselves created, and at the same time creates total equality for all people. One need only remember the image of colorful people holding hands around a globe; that is the global family sought by the liberal elites. Many of them imagine themselves already living in such a family, so you should not be surprised when your liberal elites see themselves as responsible for all the poor of the world and extend the welfare state and tax money to Africa and Asia. Nationalism was only the first step; globalism is the actual goal.

With the rise of nationalism came the centralization and standardization of national dialects into a single language. This process occurred in every country; in some cases it was even enforced by the state, as in France. With globalism, national languages too will undoubtedly disappear. A language serves to exclude outsiders and to create a hierarchy or community of its own, in which those who speak the language stand higher than those who do not. This effect can be seen in all larger human groupings. Every circle of friends has certain slang terms that only it can identify and decode. Languages thus express a certain drive toward separation that is always present in nature. Since the liberal national movement succeeded in centralizing away the regional dialects, the liberal global movement will now centralize away the different national languages. That is simply the logical consequence of equalization.

The fact that nationalism has now become a gathering point for reactionary forces is due to

liberalism continuing to spread and seeking responsibility for more and more peoples. That eventually led to the nationalities that had still been the main actors in the first wave of liberalism being pushed further and further into the background by the new nationalities that were now supposed to become the main actors. While the first revolutionary wave was still occupied with asserting the collective interests of the average German, Frenchman, and Briton, a decoupling began once liberalism meant giving more than taking. At first this happened only in a few countries, Germany and Hungary, but by now it has spread across all of Europe.

When the Left then fully shifted to globalism, the reactionary forces held on to nationalism, as they do not want to imagine themselves in the same boat as the backward cultures of the world.

That also means that National Socialism and fascism are not really "right-wing" in the actual sense, but already represent a corruption by left-wing thought. The more nationalist the state, the more liberal it becomes, and the more its actual culture is destroyed. The nation-state was always a left-wing bastard, never a true amalgamation of traditions. Those traditions are only maintained superficially at the cosmetic level, while the actual culture in the background is turned to the Left.

Fascism was merely nationalism temporarily detached from liberalism and its purpose of equalization. Because nationalism is artificial and first has to be preached by the liberal priestly caste, there could never have been fascism or National Socialism before liberalism.

The welfare of the nation is apparently an excellent tool for fending off many of the worst distortions of the globalist Left, because they can be portrayed as harmful to the common good and to collective self-interest. At the same time, however, nationalism is a philosophical Pinata into which even those on the Right often project liberal ideas. This happens especially when contrasting Europe with Islam, where Europeans then present themselves as by nature tame and friendly to women. But Hitler too was a vegetarian because he wanted to distance himself from the Jewish tradition of ritual slaughter, and thus out of hatred adopted a far left value, that of the equality of animals.

I therefore do not consider nationalism a useful weapon against the Left, because it is simply not sharp enough against liberalism, and is in essence based on it and dependent on it. Liberalism, however, must be defeated, and that will not be done by conjuring up an earlier version of it. At best, this only drives it underground for a few years, as happened with the many "fascist" states. Over time the impulse for revenge disappeared and then liberalization and democratization set in. Another fundamental problem with nationalism is the humanism that often underlies it, that is, the belief in the infallibility of one's own "race" and the inherent presence of higher civilization within it. I do not believe in an equality between African and European blood, but that does not automatically mean that the inner life of the average European is by nature directed upward. The European too can at any time fall back into barbarism if he merely holds the wrong faith, and the last years of cultural and moral decay should suffice as proof. This arrogance underlying nationalism only makes our situation worse, because belief in one's own inherent superiority leads to arrogance and misjudgments regarding our actual situation. No small part of our modern chaos stems from the fact that the majority of Europeans believe that everything Western Europe produces intellectually is automatically gold. Nothing could be more wrong.

The Holy Minority

The core doctrine of liberalism gives rise to a distorted sense of justice. Once one accepts the equality of all living beings, one also concedes that any inequality that occurred in the past constitutes an injustice, even when neither of the people concerned believed in liberalism, simply because it did not yet exist. A peasant in the Middle Ages did not regard his lower social status beneath the nobility as an injustice, even if the modern Left likes to reinterpret it that way in retrospect. Since total equality would be an enormous undertaking, liberalism always focuses on a few selected groups whose history of victimhood can, from its perspective, be used particularly well for mass mobilization. These groups may actually have existed at the time in question, but they can also simply be artificially created, as in the case of transgender people. These victim groups must now be publicly venerated; they receive special attention and indulgence and are basically treated as though every day were their birthday. Examples of holy minorities are women, homosexuals and prostitutes, Jews, workers, refugees, dark-skinned people, animals, the disabled, cultural minorities, Native Americans, and so on. In short, anything that can claim a history of discrimination, according to egalitarianism. These holy victims are then set against perpetrator identities, against which the leftist may and is expected to agitate at their behest. Typical perpetrator identities are the patriarchy, men, white Europeans, "fascists," capitalists, meat-eaters, heterosexuals, and so on. It is not that leftists feel no hatred, but they always redirect their anger and hatred toward perpetrator identities. When another Islamist terrorist attack takes place in Germany, the leftist genuinely feels hatred too, but he cannot vent it against the migrants and must instead redirect it toward a perpetrator identity. This is why our liberal elites always deliver their grand speeches against the Right after terrorist attacks. That may seem objectively nonsensical and self-destructive, but in the context of left-wing morality it makes perfect sense.

Once declared a holy minority, no negative trait can any longer be attributed to them. A woman cannot engage in prostitution out of inner moral depravity; instead it is claimed that men forced her into it. The refugee does not commit terror out of malice, but because he was traumatized. Indigenous peoples were not savage cannibals, but noble people living close to nature. This prescribed submissive reverence has the effect that the glorified holy minorities in turn become fanatical supporters of liberalism, since they associate this religion only with positive things.

Among the holy minorities there is always one "mass minority" meant to secure broad demographic support. During the first revolution it was the bourgeoisie, during the second it was the workers, and in today's third revolution it is primarily women on whom liberalism relies.

The holy minority creates a negative hierarchy in liberal societies, one not altogether unlike the pre-liberal positive hierarchy in the way it deprives people of freedom. Just as in pre-liberal times the nobility was exalted, so now victim identities are exalted and may no longer be criticized. Anyone who today makes a cruel joke about women, Blacks, Jews, and so on is charged by the liberal elite with a kind of inverted lèse-majesté.

The strategy of glorifying victims has carried liberalism astonishingly far, but we are already living in an age in which it has reached its logical limit. Attacking the nobility at the behest of the bourgeoisie may still have been an effective strategy; attacking the bourgeoisie at the behest of the workers was less successful; and attacking the white man as such at the behest of women and minorities will fail. I predict that liberalism will ultimately fail because its morality antagonizes all the groups it needs in order to exercise power. For in the end, despite all left-wing whining and preaching, the state is still maintained by force, but they have already lost the people capable of exercising it. Throughout the Western world we can see that liberal regimes are having increasing difficulty attracting men into the military and police forces, and that these institutions themselves are falling into disrepute.

Philosemitism and the Cult of Guilt

One of the best-kept secrets of the liberal world is the road to the Holocaust, because in the history lessons of all Western countries the pronounced philosemitism of the late Empire and the Weimar Republic is omitted. Without this important piece of the puzzle, many of the events of National Socialism make no sense, and one gets the impression that it was the National Socialists who started the obsession with Jews. This is of course also done out of the desire to absolve liberalism of any responsibility for the Holocaust. In fact, for the Left the Jews were a holy minority of the highest importance, since they could look back on a millennia-long history of exclusion. The emancipated Jew who took the political reins became a symbol of the liberal movement. Many of the Jews in turn repaid the Left by themselves supporting liberalism, for from their perspective there was naturally every reason to support a religion that glorified them. The Jews were thus groomed into the avant-garde of liberalism. Since the left-wing movement at the height of philosemitism was simultaneously preaching the liberation of the workers, this had the curious result that the European workers' movement, which itself vilified all non-workers as parasites, was often led by Jewish intellectuals, that is, by a population group that, especially in Germany, had only a weakly developed working class and could just as easily been seen as the enemy in socialism. It should be noted that the Jews involved were not real Jews in the spiritual sense, but only a secularized identity and victim group within liberalism.

In 1917 Germany began to win the First World War, which displeased the German liberals. With Russia's withdrawal and the entry of the democratic USA into the war, the World War took on a religious dimension, egalitarian democratic liberalism against the old anti-egalitarian monarchies. And so the German Left began to preach defeat in war until it finally truly arrived. The Entente armies made demands for democratic reforms, and the German Left was ready to work together with the liberal enemy nations. Many of the German nationalists, however, did not understand the essentially religious character of these developments. They believed Germany was a huge ethnic association of interests and naturally looked for the guilty parties outside their own ethnicity. And since the left-wing movements had a disproportionately high share of Jews, the nationalists now assumed that the Jews were chiefly responsible for the betrayal. That the actual main bearers of the revolution were indeed German, blond, blue-eyed leftists, was unimaginable to them; they never seemed to understand that they were dealing with a religious war and not a racial war. And so all attention was directed at the Jews, and just as the Left glorified them, they were condemned and demonized by the Right. That certain ethnic groups were associated with liberalism was nothing new; the Poles, for instance, had been glorified by the Left in the 1830s because of their struggles for liberation. The Weimar Republic and its liberal priestly caste pursued a course of ultra-philosemitism, and within a very short time Jews found themselves in all sorts of privileged lobbying positions, and Jewish immigration was encouraged. It was the extreme love for the Jews that finally broke its neck. In the Barmat scandal of 1925, half the SPD was caught having funneled uncovered loans to foreign Jews, and this at a time when financial austerity prevailed. The parallels between the Barmat scandal and the recently occurred Somali scandal in Minneapolis are interesting. In both cases, social democratic elites paid out large sums to foreign minorities and let them live like kings, while also personally profiting from what was happening.

The Barmat scandal led directly to the election of Hindenburg and thus to the later rule of the National Socialists. They continued to interpret events in such a way that the Jews were master manipulators and the main source of all left-wing thought. In their eyes the German Left had not glorified the Jews, but had been seduced by them. It was this conclusion that after taking power encouraged the National Socialists toward an ever more radical course against the Jews. When the National Socialists dominated Europe, they also imposed their anti-Jewish and increasingly violent

course in the occupied territories, which in turn moved many Jews to join the resistance. The high proportion of Jews among resistance fighters then led the National Socialists to conclude that they were the puppeteers behind the resistance, and so the Wannsee Conference came about, at which all Jews from the occupied territories were transported into isolation in special concentration camps. The actual killing in the end happened for many reasons, among which one of the most important was simply the collapse of Christian morality, which had been displaced by the liberals. Unlike the Christians, the Left never established clear rules for interpersonal conduct; there are no Ten Commandments, which is why the liberalized world is marked by far more atrocities than the Abrahamic one. The German nationalists accordingly no longer had any individual moral compass that could have forbidden them from killing a supposed enemy. And since the Jews were unfit for forced labor and were at least suspected of supporting partisans, there was for them no clear motivation not to take the final step. They saw it in their collective self-interest exactly as the Soviets saw the extermination of the kulaks in theirs and knew no morality that might restrain murder.

Just to make this clear here: the Jews are not the source of liberalism, as almost all conspiracy theories since the nineteenth century have claimed. The elevated Jewish status in the last century was based entirely on the presence of liberalism among the white European population and the accompanying glorification of minorities, from which the Jews benefited massively, and not on any positive actions or "hereditary traits" that originated with the Jews themselves. The Jews are a politically far more passive mass than the Right usually grants them. Furthermore, the elevated status of the Jews in liberalism is not permanent, as the last few years have clearly shown. Because people fulfilled every wish of the Jews, especially with regard to Israel, the Jews now find themselves in a privileged "oppressor" role and are therefore being attacked by young European liberals. We now have street fights between admirers of the Jews and younger friends of Palestine, which underlines the temporal shift away from philosemitism.

After the war, the Left carefully concealed the actual prehistory of National Socialist antisemitism. What remains is the evil, bloodthirsty German wolf descending upon the Jewish sheep and the unspoken question of why every second significant man of the Weimar period, and de facto all cultural producers, were Jewish.

Now the Left are masters at generating support for their own movement out of chaos, and although one could rationally lay everything that happened at their feet, they built their own legend in which they appear as the heroes.

For although both the obsession with Jews and nationalism had their origins in liberal philosophy, the whole matter was turned completely on its head, and the Holocaust was glorified into the historical event through which the Western world must now define itself. It is plainly visible to everyone that this is only a perversion of the Christian original sin. We are all guilty for the Holocaust, and that is why we must now endure left-wing terror, social vengeance, and reparations forever. Same-sex marriage, mass migration, it does not matter which political issue is at stake, again and again the inherent guilt of the German and his special historical responsibility are preached. We have even developed our own blasphemy laws. For that is of course exactly what these laws are, laws that forbid us from criticizing all of these excesses, and if you consider the way in which the left-wing priests report on the Holocaust and antisemitism, it is almost impossible to miss the clearly religious-authoritarian element with which it is charged.

The journalists do not care about the Jews themselves; they are merely a fetish object. What matters is their own power, which they want to assert in the public sphere through the Nazi cudgel. Here in Germany the cult of guilt was so successful that it was exported to other countries, so even American and other European children are indoctrinated with the jew-worshipping doctrine, and more and more antisemitism laws are being enacted, by means of which their priests, looking with

envy at Germany, are likewise trying to legitimize themselves. These children naturally have even less to do with the Holocaust than German children nowadays, but truth is of course not the point here. Rather, it is power, religious authority, and interpretive sovereignty.

In the USA, after the Second World War, a very particular philosemitism developed, centered mainly on the Israeli nation, but in its intensity it falls in no way short of Weimar-era glorification of the Jews. Thus there too Jews are found in implausibly many higher positions, and all politicians from mayor to president outdo one another in their submissiveness toward Israel. It appears like a veritable hazing ritual that everyone there must go through in order to belong to the liberal club. It is interesting that the emerging modern American antisemitism arises for exactly the same reason as National Socialist antisemitism, namely from the unrestrained adoration of Jews by the liberal elites and the envy and conspiracy theories this produces. The fact that today our political representatives humiliate themselves before a group upon whom our ancestors would rather have looked down shows the cultural rupture represented by liberalism. In any case it is difficult to respect any of our modern "leaders," and yes, unfortunately that also applies here to Trump, who in every respect is a post-liberal character except in his relationship to the Jews.

As for Israel, this country exists as a liberal crusader state that is almost completely dependent on donations and military support from Europe and the USA. Given that the young Left have now found a new holy minority even more victimized than the Jews, the Palestinians, and that liberalism is also beginning to die in Europe, I do not predict a golden future for Israel and its national ego trip.

One conclusion that I hope many on the New Right draw from the Holocaust is that attacking the holy minorities is pointless. The killing of six million Jews changed absolutely nothing about the further course of the Western world; on the contrary, the Left made this new victim part of its cult and now draws its energy from it.

If you really want to act effectively against liberalism and the decline of Europe, you must deal with the priestly caste, especially the journalists, and not with the holy minorities, because at best that is treating symptoms. And you must confront the teachings of liberalism and make its falsehood visible to the public.

This applies in particular with regard to the refugees, because liberalism must first be destroyed so that remigration can take place without resistance. The Anti-ICE protests are a good example of what happens when you undertake the project without first neutralizing the left-wing fanatics.

All the typical intrinsic characteristics that the National Socialists ascribed to the Jews or their blood are only recently acquired characteristics of the Left as a whole. For example, the typical modus operandi that Hitler ascribed to the debating Jew is archetypal for all people of the left-wing religion. But Hitler never seemed aware that he was fighting against a new religion and not against a specific ethnic group. An amusing side effect of this was Hitler's veganism, which he bluntly adopted out of opposition to Jewish ritual slaughter. In doing so, he ironically subjected himself to one of the most fanatical left-wing convictions, namely that of the equality of animal and human being. And the idea of equality that he thereby affirmed was precisely the same idea that today fills our women with hatred for German men, that lifts millions of foreigners into our homeland, and also the same idea that in the first place ensured he had to debate with Jews. All of this is the perfect example of why the typical purely race-obsessed Right must and will always fail, because it does not understand that it is fighting a new religion that has long since deeply infiltrated German society, and not a specific ethnicity.

None of this should be read as indifference toward or an excuse for secular Jewish overrepresentation in the higher institutions. In the end they are still an artificially promoted holy minority whose status depends on liberalism. Accordingly, they are unsuitable as

counterrevolutionary thinkers, because as a minority they will to a certain degree hold fast to the foundations of liberalism. Removing Jews from the institutions of the Weimar Republic was therefore, in my view, not a crime, but merely a legitimate correction of left-wing excesses. Only when it spilled over into violent vengeance did the actual crime begin.

During the writing of this book, the Epstein scandal escalated and is taking on for the American system the same dimensions Rasputin did for the Tsarist one. I see myself essentially confirmed in my accusation that all liberals glorify Jews. Otherwise it is impossible to explain why they ignore the clearly ethnic aspect of his network. The same also applies to Zelensky and his network. The liberal boomer will not learn, and the number of Jews in critical positions of authority will not decrease. For him they are and remain holy beings standing above all criticism.

Nationalsocialism and the German Story

This chapter serves solely to deconstruct the myth surrounding German history and can be skipped if you already understand the stab-in-the-back.

Much is written and judged about National Socialism, but how it came into being remains a mystery to most people; in history class, it is reported only in fragments. The individual aspects of National Socialism were entirely conditional and are not attributable to any specific inherent traits of the Germans, but were all experiences drawn from German history or reactions to it. It does not represent an independent, consolidated ideology outside liberalism; National Socialism and liberalism are in fact related. To portray it as an isolated pothole into which humanity can fall at any time is nonsense. The main causes of the German special path go back to the Thirty Years' War and the failed Liberal Revolution of 1848.

During the Thirty Years' War, the Holy Roman Empire of the German Nation was politically crippled and split in a lasting way, mainly at the initiative of France. The loss of power of the Habsburg emperor was accompanied by the rise of new powers throughout the Empire, among them Saxony, Hanover, Bavaria, and especially Brandenburg-Prussia. At the same time, nearly all of these powers began raising larger independent armies, since the imperial troops could not be relied upon to protect their own territories. During the Thirty Years' War, troops plundered the regions in which they were quartered, both on friendly and enemy land. The greatest tormentor of Brandenburg and the strongest power in the north was the Swedish Empire, after whose model the Brandenburg Elector Frederick William built up his own military. Like Sweden, Brandenburg had a very small population and had to rely on the superior training of its troops if it wanted to hold its own against foreign powers; that is where the famous German military elitism came from. The fact that Brandenburg's first opponent was Sweden itself only reinforced the desire to imitate it. In fact, the Great Elector Frederick Wilhelm even tried to build up a powerful navy, similar to the Swedish one; only the rulers who followed turned Brandenburg into a purely land-based power. At the same time, close cooperation between the ruler and his army was indispensable, and in the years that followed an evolutionary process took place within the German Empire in which Prussia ultimately prevailed. It is not that the North German is by nature obsessed with the military; rather, a state in the middle of Europe, without major mountain ranges or seas and with a small population, had to be hyper-militarized in order to survive at all. The Prussian system finally proved itself during the Seven Years' War, when tiny Prussia successfully held its own against numerically far superior invaders from every direction, France in the west, Sweden in the north, Austria in the south, and Russia in the east. Equally important was Frederick II's decision not to wait for the enemy powers to mobilize but to launch an unexpected first strike, in that case against Saxony. With the invasion, occupation, and squeezing out of neutral Saxony, both the Prussian army and especially the state

coffers were strengthened, 30 percent of the war costs of the Seven Years War were borne by Saxony. In this way a tradition was founded that lasted until National Socialism, the pragmatic first strike in the face of threatened encirclement, including the use of neutral powers.

The indifference of the German establishment toward the invasion of Belgium during the First World War, and the mass first strikes during the Second World War, including the exploitation of occupied territories, also went back to this Prussian legacy. Adolf Hitler himself was a great admirer of Frederick the Great, which must also have had a decisive influence on his unwillingness to capitulate despite a numerically hopeless situation. And the majority of his successes stemmed from his willingness to act aggressively and create facts on the ground instead of giving his opponents time to organize themselves.

So much for Germany's military and foreign policy peculiarities, but that alone does not explain why Germany adopted an anti-liberal course despite the creation of the Weimar Republic. That direction goes back essentially to the failed March Revolution of 1848. During the Napoleonic Wars, the Holy Roman Empire was finally abolished, which left Germany without any relevant central leadership.

In 1848, German leftist revolutionaries demanded an all-German nation-state under parliamentary leadership and a far-reaching disempowerment of the nobility. The revolution at first seemed to have succeeded, but because of the incompetent, time-wasting chatter in the Frankfurt National Assembly and the rejection of the imperial crown by the Prussian king, the liberals failed and were crushed.

Note that Frankfurt is the historical center of German liberalism and the most left wing region in Germany, hence the place of the revolution, the Frankfurt school, and the cityscape and culture which aims to imitate the United States.

At the same time, the reactionary Prussian leadership realized that the national question was extremely popular and would sooner or later overturn the political order, and decided to carry out German unification preventively themselves. In doing so, they stole the most important tool for mass mobilization from the German Left of the time and contributed to the fact that monarchism and nationalism became linked rather than standing in conflict, as was the case in Austria Hungary or the Ottoman Empire. At the same time, they granted the Left a parliament, but one whose power was severely limited. The German Empire remained a monarchy with Prussian DNA. When liberalism then discovered the social question for itself and rebranded itself as socialism, Bismarck had several social laws enacted in order to take the wind out of the sails of the strengthening "Social Democrats," meaning the Left. He did not succeed in politically neutralizing the Social Democrats with his progressive social policy, they continued to grow stronger, but he did put the entire Left in the awkward position that they themselves no longer had much concrete to offer that would have inspired the average citizen to support their movement out of self-interest.

Of course, the castrated German parliamentarians and their censored press also wanted power comparable to what they had in France or the USA, but they simply did not manage to bring people out into the streets to exercise the violence that would have been necessary to overthrow the monarchy. And this situation remained unchanged until the beginning of the First World War. Since nationalism had a traditionally liberal history, all left-wing forces initially began under the "Burgfrieden" to work for a German victory as well. At first, the First World War was also a purely geopolitical phenomenon, a great power struggle among independent nation-states and their respective national movements across social boundaries. As the war dragged on and weariness spread because of the massive losses, and especially because of the poor food situation in Germany and Russia, discontent spread among the population. But the Left saw in this discontent its chance finally to carry out its great liberal revolution, overthrow the monarchy, and secure its own power. Although the Left itself had been the origin of the national movement, it now began to distance

itself from the war and portrayed it in Russia, Germany, and Austria Hungary alike as a purely elite project that benefited only the nobility and was sustained by it. They themselves now staged themselves as the great rational bringers of peace who could put an end to the madness. A perfect example of a tactic the Left repeatedly used in its seizure of power, creating chaos and profiting from it. The first country to fall was Russia, and the revolution had massive consequences for all participants in the First World War. In Germany, Russia's disintegration led nationalists to become convinced of victory, because on the one hand large troop formations were now freed up and could be moved to the Western Front; at the same time there was now the prospect of food deliveries from the occupied territories, especially Ukraine, which could alleviate the food shortage caused by the blockade. Among the liberals, however, this now finally produced the stab in the back, because if Germany were to win this war, the position of the nobility within Germany and Europe would be strengthened even further. At the same time, German troops in Eastern Europe were now being infected with revolutionary ideas.

The withdrawal of autocratic Russia also paved the way for the USA to join the Entente. Up to that point the conflict had been a geopolitical one; now it became a system war, a religious war. The American liberals now saw themselves called upon to export their thinking into Central Europe; the only other great powers in the Entente, France and England, were themselves already shaped by liberalism. And the entire Central Powers were now the reactionary adversaries that had to be defeated from their point of view. The demands for a system change in Germany, or the liberation of oppressed nationalities in Austria and the Ottoman Empire, gave the Left in all these countries additional momentum. In the last year of the war, they did everything to prevent a German success, above all they organized strikes, spread anti-war propaganda, and promised immediate peace. But in doing so they were now fighting against the interests of their own nationalists, whom they themselves had created. This already led during the war to an ever greater hatred between these two groups, which in most other European countries at that time still stood not in conflict but in symbiosis with one another. For the average German nationalist, it was inexplicable why, in the decisive phase of the war beginning in 1918, one would work against the interests of collective Germany. Whether left-wing anti-war agitation bore the main responsibility for the defeat in the war-deciding Kaiserschlacht is impossible to determine, but what is certain is that they had played a part in it. After the offensive became bogged down, time began to work against Germany; with the arrival of American troops and the first major counteroffensives, German soldiers began surrendering in larger numbers. Since Germany was the anchor of the Central Powers, all the other members now also began to reckon with defeat, and so Bulgaria signed a separate peace in 1918, which began the defeat and dissolution of the Central Powers. That in turn caused an echo in Germany, in which the war and the hope for a victorious peace finally lost support. The left-wing forces in the USPD now profited from the seeds of discontent that they had spread among the German population for one and a half years and now had a concrete program with which they could bring about the fall of the monarchy: "peace at any price." And so they successfully overthrew the monarchy in the November Revolution, which was a liberal revolution, but not a truly German nationalist one. They overthrew it with the help of pressure from foreign powers with whom the German Reich was at war. And they did all of this while most German ultra-nationalists and many monarchists were at the front and only partially aware of the political maneuvering. But now they had to fulfill their promise of peace, and they immediately began doing so. The fundamental problem was that after four years of war the French were not willing to make Germany any concessions and essentially demanded unconditional capitulation. And to the surprise of all nationalists, the new German liberal government signed the terms for the Armistice of Compiègne immediately, only two days after the revolution, without serious hesitation. The signing of this treaty without even making any serious attempt at diplomatic maneuvering showed that the German liberal establishment was already then handling its power irresponsibly and selfishly. Germany's strategic situation was hopeless, but not so catastrophic that an immediate signing of the treaty on

these terms had been necessary. German troops were still fighting on Belgian soil, and the Western powers were still at least three months of fighting and many thousands of deaths away from the decisive Ruhr region; western Russia was still occupied by Germany, which made potential influence in the Russian Civil War possible; and the German fleet was the second largest in the world and by itself probably represented the greatest bargaining power of all these factors, because it could massively alter the balance of power in Europe depending on who received it. None of this was ultimately asserted by the new rulers; instead, a treaty emerged that made it seem as though the French were already standing before Berlin. The German fleet was surrendered, the blockade remained in place, all heavy weapons had to be handed over, and the Entente was allowed to advance as far as the Rhine. In return, the new German leadership received absolutely nothing except a brief armistice. The Treaty of Compiègne is especially interesting because it marked the beginning of Weimar "Erfüllungspolitik" - fulfillment policy, which was to dominate the new German Republic until Adolf Hitler's rise. In essence, the German liberals degraded the German Reich into a consensus state that no longer stood on its own feet but could legitimize itself only through "international law." They tried to placate the victorious powers and get the best possible outcome for Germany by behaving as harmlessly and accommodatingly as possible and simply saying "yes" to everything. That might have worked with the Americans, was less likely to work with the British, and the revanchist French simply saw it as weakness to be exploited. Whatever little additional support the Left could still generate with its social programs was completely destroyed by its own peace policy.

The armistice also had another effect: because the army was permeated by monarchist and nationalist elements, the new liberal elites were quite happy to see its strength limited, while the foreign troops in the Ruhr were on the one hand foreign interests acting against Germany, but on the other hand also potential guarantors of liberal rule within Germany. The trend of using foreign armies to secure liberal rule was to continue in the Federal Republic right up to the present day, but it also hardened the conflict with the German national movement.

It is interesting to contrast the behavior of the German Left during the First World War with that of the French Left during the Franco Prussian War. In both cases a liberal revolution took place on the losing side, but in France the Left escalated the war into a total war instead of ending it, whereas in Germany the Left signed an unconditional surrender. Why? Because the French Left was fighting against Prussia and thus against a "reactionary" power, whereas the German Left saw itself at war with France, its liberal model. For the Left, nationalism had always been only a tool that it invoked whenever it served the spread of liberalism. The self-serving independent nationalism of the Nazi era that was detached from liberalism represents, from their point of view, an accident.

Adolf Hitler can be understood as the personification of this self-serving nationalism, which now acted against its own creators and grew stronger and stronger. Hitler radicalized into a German nationalist in the crumbling multi-ethnic state of Austria Hungary; he was not a monarchist and even despised his homeland for its racially indifferent Habsburg elite, and at the beginning of the war he defected to the German Reich in order to volunteer.

In view of what he perceived as the open betrayal of the German cause by the Social Democrats and Communists, Adolf Hitler developed into a man who was anti-liberal in some respects. Because he did not understand that he was fighting a religion and saw the world only in terms of nationalities and races, he began attributing every success or failure to specific races. For a German nationalist, everything good simply had to come from a German, and everything bad came from foreign, Jewish, manipulators. In the cultural struggle of the collapsing Austro-Hungarian Empire, he also acquired a strong aversion to Slavic nationalists, who at that time, like the Jews, were overrepresented in liberal and communist movements and seemingly acted against the interests of collective Germans.

Since the German Left pursued an extremely philosemitic course and liked to place Jews in all sorts of leadership roles as symbols of emancipation and ultimate victimhood, Hitler saw the blame for the November Revolution and the anti-war agitation preceding it solely in the Jews. For him, the whole disaster of 1918 was not a delayed consequence of the failed revolution of 1848, but an eternal conspiracy among hostile races that was implemented during the First World War. In his eyes, the German participants in the revolution had merely been seduced by the Jews into acting against their own interests.

For the German left-wing establishment, anti-Jewish agitation was actually convenient, because it meant a diffusion of responsibility away from themselves and gave them an escape route by using the Jews as a lightning rod and presenting themselves merely as seduced victims if the situation became too dangerous.

At the same time, however, the overrepresentation of Jews meant a further sharpening of the conflict between nationalists and liberals; a formally German nation-state in which other minorities are treated preferentially produced then with the Jews, as today with refugees, hatred, envy, and dissociation from the ruling class. The process in Germany simply began much earlier than in all the other European countries. In the end, what was the point of overthrowing the nobility if they merely replaced it with a new nobility of victims? The hierarchy of strength was only replaced by a hierarchy of weakness.

Aside from that, there was nothing special about Hitler. He was a typical nationalist, of the kind that existed then by the millions and still exists today. As for the socialist part of National Socialism, it was largely just appeasement meant to ensure internal security and unity, not a genuine love for the workers themselves. To be fair, the same was true of the Left; there too the worker romanticism was merely a means to an end.

Without the legacy of strong Prussian militarism behind him, and without industry, Hitler would probably have failed in his foreign policy ambitions, much like Mussolini. With regard to Great Britain and Churchill, he behaved in an extremely naive way, which was probably due to his race-based worldview. The reality was that Great Britain in the 1930s was an empire permeated by liberalism that was already in decline, hence their loss of Ireland. After Hitler's elimination of the trade unions and his Nuremberg Laws, he had sinned so gravely against equality that from the point of view of the British establishment war had become unavoidable. But he did not seem aware of the true essence of England in his time and instead treated it as an "Aryan" brother state.

As for Eastern Europe, the National Socialist strategy of expansion consisted of reactions to the First World War. That was where they had gathered all their experiences, and because Germany had been more successful in the east during the First World War, they came to the conclusion that Russia was the soft part of Europe and that expansion there offered the best cost benefit ratio. The German Communists had been a chaotic bunch of hooligans who could easily be swept aside by a well-organized force, so the Russian communist state must also be just as easy to defeat. Like the monarchists during the First World War, the National Socialists tried to divide the country into several smaller administrations, Reichskommissariate. But instead of nobles, they simply installed "racially German" ethnic governors, which made the local population their enemy, but at the same time secured support among ordinary people at home for the expansion project, a reaction to liberal criticism during the First World War. Another reaction to the First World War was the delayed war economy. Joseph Goebbels' speech about total war came only in 1943, after which German armaments production actually multiplied, which conversely means that Germany had worked inefficiently for most of the war. Why? Because the National Socialists were afraid of losing support on the home front; that was the great traumatic experience of almost all of their followers. The same also explains the obsession with propaganda, they tried to do everything possible to correct the presumed mistakes of the First World War.

As for the settlement projects of Germans in the east, they are largely presented in a distorted way. The only demonstrably real program that was actually carried out was the “Heim ins Reich” program, which was meant to lure German-speaking citizens from Eastern Europe and the Balkans into the Polish Corridor. The plan to Germanize the Corridor went back to Imperial times and gained new importance because East Prussia had been cut off by Poland. In fact, during the entire rule of the National Socialists there was no eastern settlement, but rather a continuation of "Ostflucht" – the German flight from the east.

The actual resettlement programs of the National Socialists were in the end significantly smaller in scale and less radical than those of the Allies. The propagandistic inflation of the Nazi programs serves in the end to create the impression that the Allies were the more benevolent side.

A false image of Hitler was also created by Allied propaganda. Adolf Hitler was a convinced nationalist, but certainly not the most radical figure. He was a compromise candidate, a German unifying figure in whom both the liberal socialist-minded workers and the counterrevolutionary forces could each recognize something for themselves. He came from the very bottom, he was a self-made man, but at the same time, because of the stab in the back, he was bitterly hostile to the Left. The fact that National Socialism was an amalgam ideology meant to appeal to both left-wing and right-wing forces in Germany is also expressed in their flag. On the one hand dominated by red, to win over the workers, on the other hand using the old imperial colors to appeal to the reactionary forces. The uncertainty over whom they wanted to appeal to also expressed itself in their relationship to the Jews. Whether the Jews were pitiful subhumans or vastly superior manipulators was never fully worked out; depending on whom they wanted to address, reactionaries or covert leftists, they claimed one or the other.

Many other aspects were attached to the National Socialists after the Second World War and equated with them even though they were in fact global phenomena of the spirit of the age. Euthanasia or obsession with “Nordic” races was widespread throughout the whole of Europe at the time.

One might be surprised here that so many things that were really products of the age were later distorted and pinned exclusively on the National Socialists. But behind this too lay domestic political calculation on the part of the victorious powers, which were also trying to eliminate any counterrevolutionary elements within their own societies. Nationalist pride in the Allied countries was thus used to fight fascism at home, and the victorious American soldier now enforced racial mixing in the schools at bayonet point. In this way the National Socialists increasingly became a kind of demon onto whom one could project all behavior and thoughts that seemed immoral to the Left, only in order then to defeat them again and again in the media. That is also why no one is advised to be a nationalist, because the Left are experts at playing national movements off against one another and exploiting the chaos in order to make domestic policy against the white European. The only clear winner of the world wars is liberalism; everyone else lost.

Women and Feminism

Women are wholly inferior to men in every respect. They are smaller than men, they are weaker than men, and they are less intelligent than men. All of this has been sufficiently tested scientifically and supported with evidence. A woman’s high emotionality is the strongest proof of her natural inferiority. Emotions serve only to signal one’s inner state outwardly with the aim of directing someone stronger to come to one’s aid. For this reason, only children and women display emotions, because they are weak, vulnerable, and dependent. The adult man is by nature averse to all

emotions, because he must stand and fight for himself.

In old Europe, strength was still an end in itself; there was no moral imperative to sacrifice oneself at the behest of the weak or to hold back one's own superiority. With the rise of liberalism, this was now to change, and whereas in the old pre- and post-Christian world the woman was conceived as a servant of the stronger man, in today's Germany the man is now meant to exist only as a servant of the woman, one who must set aside his own needs.

Women are overrepresented in the liberal movement and in the third revolution, but this is not due to any innate psychological traits, but simply to their status as a glorified victim group. Their weakness and inferiority make them holy to the Left according to the same principle that also makes the "races" holy to the Left. Their inequality results in a constant rage for equalization that ends in religious worship of the female condition, and women repay this by adopting liberalism in full. From the perspective of the Left, this movement has so far been a total success. Most European men do not even understand that their relationship to their own women is deeply distorted and was deliberately programmed into them by the liberals.

For the equality of women is by no means a natural form of progress, as the Industrial Revolution was, but an artificial estrangement from the natural state of humanity, carried by constant preaching. To my knowledge, this new equality of the sexes brings with it no clear advantages.

But this elevated status of women in liberalism creates a conflict similar to the one created by the elevated status of the Jews in the Weimar Republic. What the Left gained in support from women, they lost among men; in all the liberal societies of the world there is an enormous gender gap in terms of religious affiliation. Men drift in the direction of reaction, while women become fanatical leftists. This effect is strong, but it occurs mainly among the young, since the older generations were still socialized during the second revolution, the socialist one.

The problem is that women, through drifting into the left-wing scene, also adopt the values of that scene, while being increasingly rejected by men. This means that women now agitate disproportionately for drug use, prostitution, crime, abortion, mass migration, and climate change, and see the white man as their political enemy.

During the last decades, attempts were made to pull every tooth from native men, always in reference to the vulnerability and rape culture they were supposedly secretly harboring against their own women. Then came the refugee crisis of 2015, and those same women began sweeping the issue of rape by refugees under the rug, because refugees were a holy minority in liberalism. Then came the #MeToo crisis in 2017, and society immediately jumped back onto the train of rape culture by white men. The message German women sent was catastrophic: getting raped by a dirt-poor Third Worlder is not a major problem. The real problem are German men, and they are the ones who must be attacked.

It is not normal for women within a society to try to defeat their own men. And the contrast with Islamic immigrants makes the image of the modern liberal woman even worse. Muslim women are extremely loyal to their men and preserve a certain outward unity within the tribe. Meanwhile emancipated liberalized women hate the men of their own community so much that they even ally themselves politically with migrants in order to defeat the "white man."

Anyone who wants to debate with the Left here by arguing that preserving social harmony is important for maintaining a certain social stability still does not understand the liberals' willingness to destroy. From the perspective of the Left, even the total collapse of the social foundations of European society is still a victory, because the white European is their enemy anyway. If the gynocentric society prevails, it is a victory for them; if Europe collapses into total chaos, it is still a victory for them.

Another unpleasant trait of the modern woman is her extreme promiscuity. In the old pre-liberal society, only the strong counted as actors and the weak as objects. Because women were weaker than men, they were therefore regarded as property and not as independently acting persons. As property, women were accordingly all the more valuable the more untouched they were, because property loses value the more owners it has had.

Let us now, in the context of liberal feminism, turn to the institution of marriage. In short, modern marriage has nothing in common with the true pre-liberal marriage. So if you have trouble justifying marriage for yourself today, that has nothing to do with you; marriage itself has been removed so far from its actual core that it now represents only an empty ritual, one that is carried out only through cultural inertia.

The original old marriage clearly reflected a relationship of ownership, similar to slavery. Separation from this occurred through the special protected status the woman attained through her father. Marriage in its original form was clearly patriarchal; it was less a contract between man and woman than a contract between man and man, that is, a claim of ownership that was made official within the community through the wedding feast. The woman's task in marriage is all those tasks the man hates: cooking, cleaning, and shopping, in short, running the household, and of course bearing children. In work, she always had the status of an assistant.

Furthermore, the old marriage was identical with sexuality, and since women, by virtue of their weakness, were always objects while men were the actually independent sustaining force, most rules concerning adultery proceeded from male interests. That is to say, a man was not allowed to sleep with another man's married wife, because she was not his property, and the offense was treated legally like a serious case of theft. At the same time, extramarital intercourse with an unmarried woman was regarded as a particular affront against that woman's father, who could then insist on a marriage between the two, since otherwise he would no longer be able to marry her off. In that world, women had no rights and were entirely dependent for their security on the greatest man in their lives at any given time. At the same time, however, this marriage rule ensured an extraordinary stability of the family unit as a whole, which benefited the development of children and thereby strengthened society as a whole.

Modern liberal multipolar marriage, by contrast, is simply a pointless leftist role-play that makes all the remaining historical rituals and commandments seem ridiculous. Instead of the interest of the stronger party, the focus is now on "consent" and "romance," and the marriage can be dissolved by the woman at any time. Since marriage laws presuppose equality and seek a financial equalization after divorce, women are massively favored in the divorce process, which leads to the majority of divorces being filed by women. And since sexual relations outside of marriage is no longer punishable, they also receive no security at all within marriage. The legalization of adultery, in its radicalism and socially destructive potential, falls nothing short of the abolition of private property, yet this alienated condition is hardly ever addressed and has so far escaped any political debate, disappointingly even on the right. Unlike other "right-wing intellectuals," I do not under any circumstances recommend entering into marriage under the current conditions, until marriage laws once again reflect their actual natural core of possession and male self-interest, and until women's ego has once again been reduced to a level corresponding to their actual biological capacity.

Childhood as Identity

An identity group that emerged during the era of liberalism, and that most people are not aware of, is that of the child. In the pre-liberal era, children were treated like unfinished and immature adults. Because of their weakness and dependence, they were, in the legal sense, the property of their parents. The staging of the child as its own identity and victim group is extremely important for early indoctrination into liberalism. For this means that, in a liberal state, every person's life begins as part of a designated victim group, and the individual is thus taught to identify as a victim as early as possible, so that later, in adulthood, he will continue to behave that way as much as possible. Many leftists therefore prolong their youth phase for as long as possible and dress like small children throughout their lives or use youth slang. This stands in contrast to the pre-liberal hierarchical era, when all children wanted to become adults as quickly as possible and accordingly imitated the behavior and clothing of their elders, not the other way around. The main reason why beating children was prohibited is to assert liberal victim morality and destroy the hierarchy of strength. Conversely, this means that a man who beats his children is also always teaching them the value of strength.

Conservative and right-wing parties

It must become clear to every person that conservatism is a left-wing movement; for this reason, there was no such thing as conservatives before liberalism. Conservatism has no inner philosophical core of its own with which it could assert itself as an independent movement; rather, it seems simply to want to manage historically given traditions within the framework of an advancing liberalization. In doing so, there always remains a basic distance; the conservative is never really a Christian or a monarchist. No, he is simply a lawyer of the past, and within the context of liberalism he has the task of catching the masses who are much more anti-liberal and keeping them within liberalism. The lack of a core of values means that the conservative never bites back, even when he would have plenty of opportunity to do so. Compared to the left, he simply lacks the grand narrative that could encourage him to do so.

And since someone who only ever defends and never attacks is pushed back sooner or later and can never win, Europe, under the liberal-conservative dichotomy, has in the end only ever moved to the left and never to the right. Accordingly, the conservatives have nothing to show for themselves except a 200-year history of constant defeats and concessions. As the end result of this constant yielding, we now live in a society in which liberalism already dominates all aspects of life and yet still demands more. The absurdity of conservatism is even clearer in our own time, for what is it they still want to conserve? The entire old world has already been destroyed; with over 40% of West European youth being of migrant background, one can say that the bombs have already fallen, we are already living in an apocalypse, and yet the conservative nonetheless refuses any help in rebuilding. Instead, he insists on protecting the little heaps of ashes and ruins, not out of conviction in their value, but out of pity for the past.

So far, I have assumed that the conservative is serious about his own ideology of conserving and that he is merely an incapable, naive actor to which one may attribute stupidity, but not malicious intent. The problem is that the so-called conservative parties do not merely offer passive defense against liberalism, but also actively support it and push it forward.

Migration, gay marriage, Jew-worship, the climate movement, all the major projects of liberalism,

were always and without exception supported by the conservatives as well. Because at core the conservative is a liberal. In the end, Friedrich Merz wants exactly the same thing as Heidi Reichinnek; he just wants it more slowly. Conservatism is simply liberalism in slow motion. I have no doubt whatsoever that these parties labeled by the left as “right-wing conservative” will very soon be defending ultra-left achievements against the counterrevolution. This impression is further strengthened by the fact that the conservative parties are also always the gathering place for the neo-con crusader function.

Which brings us now to the right-wing parties. When one looks at these in Europe, an unpleasant phenomenon immediately becomes apparent. All these parties are led by holy minorities: in the Netherlands by a migrant, in France by a woman and a Jew respectively, in Italy again by a woman, and in Germany by a lesbian woman. That means that the supposedly right-wing parties, which are meant to pursue a hard anti-liberal course, are all led by minorities whose relevance is sustained only by liberalism. This seems to happen out of a mindset in which these people are used as shields against any accusations of Nazism. To me, that is appeasement and harmful to right-wing movements; how are they supposed to fight liberalism if they first validate it? At the same time, their leadership projects weakness, even though they are supposed to be a movement of strength, and of course their behavior will repeatedly move in a leftward direction because of their own artificially elevated status. So their supporters should not be surprised when a Meloni ends up importing migrants from Africa after all. The bad thing about these half-baked, half-liberal leadership strata is their utterly directionless course, and at a time when President Trump has long since shown how to succeed and bring people along. Meanwhile, here in Europe we remain stuck with the strategy of “the others are the real Nazis,” which, if anything, only strengthens the left. What we need is neither appeasement nor old-liberal dissidents; no, we need a biting counterrevolutionary movement. Now one could say that a serious counterrevolution within the democratic framework is senseless, since a rejection of equality must at some point also lead to a rejection of liberal mass democracy, which has no justification for existing outside of that. But of course one has to think logically. Through the destruction of liberalism, the political climate will once again focus on rule by the strongest, and the desire for democracy will recede into the background all by itself, just as was the case in the Middle East.

Liberal trade policy

A widespread narrative among ordinary people is that the main cause of our deindustrialization is “globalist economic elites,” and people like to point the finger at big entrepreneurs and corporations that conduct international operations. These, it is said, forced through an open trade policy by means of political lobbying purely out of self-interest and then immediately moved their operations abroad. The faithless, malicious capitalists betrayed their own homeland in their greed! For rich people are above average, and whoever is above average in liberalism is assumed to be evil. We have already established that the globalist idea is generated from liberalism’s claim to universality and total equality. At the same time, the narrative of the all-powerful, malicious businessman is of course a far-left narrative, one that is well suited to directing proletarian anger in a direction favorable to the establishment. The reality is that our disadvantageous tariff policy was carried out at the behest of our leftist priests, with the primary goal of making the Third World richer and thus more equal. Naturally, this led to the extensive deindustrialization of Europe and the impoverishment of entire regions, but here again they must make clear to themselves that the ultimate goal of the left is the creation of total equality, not the maximum enrichment of the West. In their minds, deindustrialization is justified, and indeed it remains justified until even the last

African country has caught up with us.

The supposedly overcome mercantilism that is so often portrayed as backward in reality worked better than our free trade.

In the past, the more backward countries of the world were forced at gunpoint into disadvantageous trade agreements that amounted to a ban on tariffs on their side. Today we import cheap goods from the Third World completely without coercion, and our industry trains foreigners abroad in the full knowledge that in 20 years they will become our competitors. From the long-term perspective of the European, it makes no sense at all to import any foreign goods that go beyond the primary sector. It is then often claimed that these low import tariffs are necessary in order to avoid tariffs on their side and prevent harm to our industry. The problem with this claim is that this low-tariff policy began very early, at a time when Europe itself was still the most important consumer of goods and could still impose any trade conditions through military power. This narrative too is, of course, a lie. And once this tariff policy is adopted, merchants have to adapt or they will go under. The international corporations we know today are not the cause of open borders, but the consequence. From the very beginning, the cause was the liberal-egalitarian globalism of the postwar elites.

US President Trump, with his aggressive approach, has demolished many of these old narratives and brought tariff policy back into public view. But even he does not seem to be aware that this harmful tariff policy is neither stupidity nor accident, but rather the conscious expression of a religion that lies over the Western world like a curse. Accordingly, it also makes no sense to debate Germany's economic situation with a leftist, because he is always thinking about the whole world. Only once we are poorer than Africa will the leftist feel called upon to stop the redistributions. Thus, the first goal of any economic recovery must always be the disempowerment of the left. Among the population, an awareness should be created that antagonizing merchants is not useful and is deliberately encouraged by the leftist forces themselves in order to deflect attention from themselves.

Democracy, Totalitarianism, and the False War

A foundational narrative that accompanies our time is that of the system-war between communism and democratic "capitalism." These two systems are sold to ordinary people as completely different world philosophies that, because of their differences, can only come into conflict with one another. Nothing could be further from the truth; naturally, both systems arise from liberalism and the great doctrine of equality.

In typical Eastern Bloc communism, all castes other than the priestly caste are disempowered in order to prevent any influence from them, since they might turn against the leftist priests. This naturally applies to the merchants, but also to the army, neither of which may exist as independent political forces. Ordinary people have no influence at all on politics, since only one party is permitted, and that party may represent only one doctrine. This system, in which the priestly caste acts without domestic political rivals, may be called totalitarian.

In theory, there is indeed a contrast with democracy. In democracy, there is at least an attempt to preserve the estate system and a certain balance and separation of powers. I say in theory, because in practice the Western world has been so thoroughly liberalized that no real separation of powers exists. The influential nobility is not adequately replaced either by the weak-willed and corrupt parliamentarians or by the overly submissive military. As already mentioned, the parliamentarians are far too dependent on the press and the priestly caste to represent any kind of independent secular

power. And the army does indeed tend toward the right, or toward secularity, as the Spanish Civil War and the Middle East show, but this applies only to a standing army that is allowed to organize itself independently. The demand for conscription, the imposition of women, LGBT flags, the constant purges of "Nazis," the swearing of oaths to the constitution, all of these are successful attempts by the priests to neutralize the army as an independent force. I would go so far as to say that the Bundeswehr, as it currently exists, is already a red army without any inner life of its own, and the same applies to all Western European states and their armies. This is also one of the reasons why demilitarization of Europe could be pushed through in the first place.

As for the merchants as an estate, they are bound by the existing laws and simply cannot afford to enter into serious public opposition to the regime. Their dependence on state contracts is simply too great, and at the same time they would potentially lose customers on a massive scale. Furthermore, tax rates in Europe are too high for a truly influential merchant caste to arise here, unlike in the United States, where entrepreneurs such as Elon Musk and Peter Thiel do in fact exert serious influence, which is a thorn in the side of the left.

As you can surely infer from this, the hostility between the priestly caste and the merchants exists independently of the religion in question. That is, hatred of billionaires does not arise merely because of egalitarianism, but also because of the natural rivalry between the castes for supremacy within the country, and taxing the rich serves not only to create equality, but also to eliminate domestic political competitors.

It should be noted that the liberal democracies themselves claim a kind of separation of powers, but one that is not based on the historical castes and the professions that uphold society and is therefore meaningless, since it represents no powerful groups or their interests. The division into legislative, judicial, and executive powers has never made much sense to me. In practice, all three are occupied by liberals and are therefore always of the same opinion. It is merely the left-wing trinity: they are all different independent entities, yet still only part of the liberal overall project.

By the way, the mass, "the people," is just as entirely negligible as it was 1,000 years ago and in practice has almost no influence or independent power. All the supposed decisions and revolutions that the left attributes to the people were in truth always actions originating from the priestly caste. The masses are always passive, submissive, and become vaguely rebellious only during famines. Without support from the priestly caste, all popular uprisings would have remained rebellions without clear goals, a short-lived chaotic rampage that gets beaten down. I mention this only because even today there are dissidents in the right-wing camp who seriously believe that the people would begin an uprising on their own if the situation became dire enough, and that such an uprising could lead to lasting political changes in the country that contradict the liberal consensus. Even if we had famines and power outages, and a short-term rebellion were attempted as a result, without a serious "positive" alternative system to liberalism ready to replace it, such a "popular uprising" would merely lead to the country becoming even more left-wing. For our evil priests will tell them that the problems were not caused by liberalism, but rather that liberalism was simply not applied radically enough. We have famines? It is the rich people's fault. We have power outages? We need even more wind turbines. Mass rape and refugee terror? We simply need to spend even more money on them. And the much-glorified masses will swallow all of this and treat it as if it were the truth. Anyone who seriously relies on the will of the masses and submits to this ominous will is an idiot. For belief in the rule of the masses is itself something that has likewise only been preached to them by the left, and if they fall for it, they are not meant for political life. In reality, the masses merely repeat whatever they have been told often enough and are therefore not an independent force at all, nor have they ever been.

If the merchants are too poor, parliament too weak, the army too controlled, and the voters too gullible, then in liberal democracy all force and power ultimately remains with the priestly caste.

Accordingly, there was no force in any Western European democracy capable of counteracting the constant radicalization and craving for validation of the priests, and we are drifting ever faster into totalitarianism. Quite independently of what liberalism actually preaches, the parliamentary democratic system must in the end always fail because of its own form, which makes the predominance of the priestly caste unavoidable. Why is populism such a common accusation in discourse in this country? A mass democracy, by its own self-understanding, ought always to be populist. If it should not be, then why allow the masses to vote at all? This also shows that the expectation is that politicians in a democracy merely pretend to implement the interests of the masses, and that the democracy frame serves only to give the system legitimacy. If they actually begin to implement the often not very liberal desires of the population, they are immediately called "populists." But if one looks again at Eastern Bloc states, all of which also saw themselves as democracies, one notices where this impulse comes from. Real democracies do not exist; the supposed democratic will serves only for self-legitimation, and parliamentary politicians are at best paid actors whose main task is to "pick people up" and bring them back to the liberal doctrine. Once one is aware of this dynamic, the debates on television make much more sense. Since the refugee crisis, there has been a constant search for the perfect trick, the golden formula, the right actor with whom people can once again be won back; that is exactly how politics is discussed.

The contrast between the totalitarian Eastern Bloc states and the democratic Western Bloc states was from the very beginning a false dichotomy. Both of these systems believed in revolution, egalitarianism, and the rule of the inferior. In the East, people were simply more honest about what they represented, while in the West a superficial and unserious attempt at separation of powers was presented, which in the end merely concealed the dominance of the priests more effectively.

That the priestly caste also held power in the West was shown especially by the fact that certain topics were never open to debate, topics that Western liberalism regarded as important, especially mass migration, deindustrialization, and feminism. These issues were forced through in every single European country, entirely independently of the consensus of the population. When they were being nice, there would first be a propaganda campaign or a simulated discourse in the press. But the correctness of the great replacement is never and may never be called into question; that is part of the leftist revelation, and whoever opposes it is a heretic, a Nazi.

You may perhaps point out that the Eastern Bloc states, compared with the Western states, focused on different victim groups. Thus, in the Soviet Union the workers remained the primary focus until the end, whereas by that point all Western European states had already clearly shifted their focus to race and gender. In my view, however, this is simply due to the inertia of the Russian system, which has always lagged about 50 years behind developments in the West. Accordingly, the Eastern Bloc states remained religiously at the level of liberalism in the 1940s, which, in addition to the different focus, also has the curious effect that the East is considerably more nationalistic, whereas the West has been raised in globalism since the 1960s. In light of the chaos caused by mass migration, that may be a small blessing for the Eastern states, but it will not last. For all the schoolchildren of today, in both East and West, are being drilled in their duties toward the Third World, and the political class has now already begun replacing the population in Eastern Europe as well.

As for the Cold War, no one should be surprised that it never turned hot; that was simply unlikely. The two systems were far too similar in their inner structure for genuine hatred to arise. The conflicts between the United States and the Soviets were exclusively geopolitical in nature, and both had enough to digest with their European conquests that they could not summon the motivation for a major war. It was different with Adolf Hitler and the National Socialists; they really did hate liberalism and had a non-egalitarian social model, and Hitler attacked the Soviet Union at the first available opportunity. Meanwhile, the Americans let all kinds of opportunities pass and saw no reason to intervene even during revolts in Eastern Bloc states. In the meantime, the Americans and the Russians each used their political system in the Third World to mark off their

respective spheres of influence; essentially, just as an animal marks a tree, the Third World was now allowed to decide whether it wanted to be marked by red or blue urine. The outcome of this competition was, for Europe, largely the same, but the terrible thing about this false dichotomy was the distraction it created. During the entire Cold War, not a single notable thinker was produced who could be relevant to us today. Because both were liberal-egalitarian systems, the entire boomer generation knows only debates between leftists; the actual basic principles of liberalism, the egalitarian revelation, remained untouched. That is the main reason why there is no one among the boomers who has anything serious to set against the great replacement or feminism; no one seems to have answers. All of this must still be an aftereffect of the defeat of National Socialism, because that meant not only the death of the concrete political system in Germany, but also the death of all counterrevolutionary energy in all of Europe, which is why we stand largely naked today, even though every year of delay now counts. I have no doubt that in a few hundred years Europe will think of the victory of the United States and the Soviet Union in the same way the Middle East thinks of the Mongol invasions, as the moment when the European golden age finally came to an end. And yes, the National Socialists had done many things wrong and in some respects themselves represented a liberal contamination; nevertheless, it was the last time that egalitarianism as such was called into question.

Race Marxism and Mass Migration

Now we come to the most important topic of our time: mass migration. In right-wing circles it is often claimed that the “great replacement” is one single grand conspiracy, decided by a few actors behind closed doors and now being implemented. But of course there was never any such liberal “Wannsee Conference", no centralized plan for the extermination of White Europeans as such, and in the end the conspiracy theory does not explain the motive that must lie behind it, because by nature man loves himself and his own kind. This great replacement is not the final result of some secret meetings, but simply the logical consequence of leftist morality taken to its conclusion. And here it is especially important to understand liberalism as a religion, because only the religious, believing, “programmed” person is capable of self-sacrificial behavior. The implanted program of all leftists is the doctrine of equality, and from this doctrine there then dynamically arose race Marxism. The much-discussed critical race theory would be completely worthless and devoid of substance without egalitarianism. The idea that certain ethnic groups are disadvantaged in relation to the West European population would, without the doctrine of equality, simply provoke a shrug; indeed, in a strength-based society there would even be conscious distancing from and contempt toward those “victim ethnicities.” But not in our leftist hyper-egalitarian revelation-state. Egalitarianism is the real acting agent here, dwelling in all Europeans since the age of revolutions, without the broad masses of the population being aware that they carry this faith within themselves.

For in the end the logic of mass migration can be described very simply. According to the revelation, all forms of life are and always were equally good, equally valuable, and equally entitled. But the Third World is poor and backward. Aince, according to leftist universalism, its people must also be equal, their inequality can only have been caused by the external intervention of third parties. And who is rich and advanced? Correct: the West Europeans. Thus the West European is declared the perpetrator because of his wealth. In doing so, it is completely ignored that wealth in Western Europe arose exclusively from the superior culture and superior intellectual capacity of its inhabitants; the Third World contributed nothing at all to the Industrial Revolution. All the institutions and legal frameworks that made industrialization and mass literacy possible were in part already created in the High Middle Ages. Nevertheless, out of religious narrow-

mindedness the liberals insist on their narrative, and if you pay attention you will recognize exactly this pattern of thought: there must have been exploitation and destruction of the Third World, because otherwise they would be implying that these people and cultures, left to themselves, were not of equal value, and would thus be committing a sin.

Mass migration arises from almost exactly the same logic, because if we caused the backwardness of foreigners through exploitation and alleged crimes, then according to the leftist sense of justice grounded in equality, we are now called upon not only to let these people into our country, no, we must also endure that these people commit crimes against us. Only in this way will our own supposed phantom crimes against the Third World be atoned for. And that is the whole reason why we not only treat foreigners as equal, but even treat them as higher than our native civilized population, as compensation for our superiority.

Many boomers do not understand this way of thinking of the left, and believe that if they show the uselessness, poverty, and criminality of foreigners, then our priests will come to their senses. The opposite is the case: the more they publicly assert their uselessness, the more the leftist wants them. It is their backwardness, their subwestern nature, that makes them so attractive to the leftist in the first place. That is why we import exclusively from the worst regions of the world and make little effort to bring in East Asians.

Because liberalism itself is not widespread in the most backward regions of the world, owing to the lack of electricity and literacy, which are indispensable for modern preaching, no reduction in the birth rate has taken place in the Third World as it did in Europe. Population growth remains very high, which, given our supposed obligations toward the Third World, confronts Europe with impossible tasks.

Whereas in 1850 about 116 million West Europeans were matched by roughly 100 million Black Africans and 25 million Arabs, today 160 million West Europeans are matched by over 1 billion Black Africans and 500 million Arabs. The ratio has developed from 1:1 to 1:10. In such a climate, to pursue a race-Marxist immigration and social policy is madness and must lead to the extinction of the white West European and his remaining culture, or rather, in various West European cities this process has already taken place, but it is silently accepted by the liberal theocrats, since it corresponds to their worldview. Foreigners continue to be described as minorities even when they make up the majority of the population, because in practice minority is only an Orwellian euphemism for an unequal human.

Anyone hoping that the Third World will industrialize and modernize so that migration flows will decrease must be contradicted here.

At least in the case of Africa, that will never happen. Industrialization is not taking place in sub-Saharan Africa; the few factories that exist are almost without exception run by foreigners.

And when the White European collapses under ever greater migration, the accompanying cultural decay, and the enormous burden of supporting it all, that is still a victory from the leftist point of view. Because remember: in their worldview, you are the evil ones. You are the demons that must be slaughtered.

The left also keeps preaching the strategy of a constant labor shortage in order to underpin mass migration with seemingly rational arguments.

This dull recitation of the egalitarian script, no matter how insane the conclusions arising from it, makes the average leftist seem less and less like a human being to me. He seems completely indifferent to the fact that he is arguing against his own interests, indeed against his own existence. They seem more like robots with a defective operating system and a resulting vague urge toward destruction and aggression. They are educated barbarians who represent a backward, destructive,

mendacious, and inward-looking humanity. For in the end everything they learn and everything they write is designed only to make us look backward and downward. But whoever always looks backward or downward will eventually end up all the way at the back and all the way at the bottom. Just as Soviet socialism succeeded only in wiping out the rich without making the poor rich, so race Marxism too will wipe out the Europeans and their culture without raising Third World peoples above their present level. All this out of pure hatred of everything better, everything above average. Liberalism is the most malicious religion the world has ever produced, an infection, a mental illness that must be eradicated without remainder.

For if we continue to let those who worship downward carry on as before, then our entire lives will revolve around babysitting the backward peoples of the world, and that must be a horror to every thinking and ambitious person. The amount of energy and concentration the West has expended over the last 70 years just to satisfy foreigners could all have been invested in productive projects.

Incidentally, it is difficult to determine when race Marxism was activated as a distinct political subfunction of liberalism. Since 2015 it has merely been in its open phase, but mass migration itself began in the 1960s. German philo-Semitism and French Negrophilia were already active around the 1900s. And the American Civil War and the emancipation of slaves in the 1860s already contained race-Marxist elements. It seems as though this element was always present, just like feminism, but only after the total victories of the world war years, when liberalism finally moved from a grumbling, commentating role into the culturally dominant one, could this racial idolization fully unfold.

A noteworthy side effect of race Marxism is that integration in practice does not take place and cannot take place. Why should any minority convert to the liberal German identity when that identity is a pure victim and tax-cattle identity and serves only to support foreigners and process its own dissolution? Roman citizenship was a desirable good; German citizenship is a burden. On the contrary, White Europeans invent all sorts of exotic ancestors for themselves so that they are not seen as biological potatoes, because then they stand at the very bottom of the hierarchy. For the White European, liberalism is a selfless, masochistic, self-sacrificial movement, whereas for migrant identity groups it represents an egoistic, expansive movement. So, depending on the group, very different character traits are being cultivated.

Recently there has been a push throughout the Western world toward censorship of the internet, justified mainly by the protection of children.

Of all people, the British establishment, which protected the grooming gangs, is leading the charge here. In the grooming-gang scandal, British children from orphanages were prostituted to Pakistani immigrants for over 30 years in all major British cities. It was a liberal ritual based on race Marxism: the sacrifice of one's own children for the gratification of a group that the leftist regards as holy through his religion. Given the role the British played in the expansion of liberalism in Europe, one might of course react to this with Schadenfreude. The problem is that we too here on the continent have all sorts of ritualistic practices, because liberals are the same everywhere; only a fool believes that this behavior stops at national borders. I remember how, during the refugee crisis, dating courses were created for refugees to show them how they could interact with German women. And a few years ago a Cameroonian "poet" named Simon Mol infected half of the Polish Antifa with AIDS. He told the antifascists that condoms are racist, and that actually worked.

Liberal hypersexuality mixed with race-Marxist self-sacrificing glorification of foreigners is present in Europe just as much as it is in Great Britain. We will also have such grooming gangs here in Germany or France; we simply do not hear about them because politics and the media deliberately sweep such stories under the rug. Which brings us back to child protection and censorship: of course this censorship does not serve to protect children, but to suppress the opposition to the regime. In liberalism, one's own will to power may never be openly formulated; instead, the

concerns of some victim group always have to be placed in the foreground, at whose behest one's own projects are then implemented. So if any government says they must implement this or that in order to protect children, it is always and without exception directed against the adult population as a whole. It is sad that the majority of the population, and also the opposition, in debates about censorship efforts takes the regime's self-assertion as the starting point of the discussion instead of blocking it immediately.

As for Islam, it does not seem to be giving way so far, and Muslims accordingly behave a bit like a dog in a henhouse and, almost single-handedly through their actions, are bringing about a shift in politics. I have an ambivalent relationship to this. Because of their non-liberal values, Muslims are not entirely useless, for their naturally patriarchal way of life also rubs off again on the natives and undermines the legitimacy of the regime. That does not mean that people should not make use of Islamophobia; they should merely place more focus on their own weakness in the face of terror than on the supposed evil of Islam. In that way they can point out to people the obvious philosophical absurdity of liberalism: a religion that always insists only on weakness must sooner or later succumb to a primitive but consistently dominant cult of strength.

Race Humanism

As a counterpart to race Marxism, we have racial humanism among the modern right, which in my view is also mistaken. Essentially, this worldview arises from a crude mixture of nationalism and humanism and holds that some peoples are simply destined by nature for civilization. There are indeed real hard biological differences in intelligence, especially when comparing major cultures; but that alone cannot explain European civilization. The ancient Germanic peoples had no writing system of their own and were inferior to the Romans in everything except warfare. Only through the adoption of Christianity did the Germanic peoples slowly, over 1,000 years, develop into a serious independent civilization, always aided by clinging to the legacy of Rome. In early Germany, all important cities were located in the Roman-colonized part, not in the actually Germanic one.

It is not unlikely that, had the Germanic peoples been farther removed from Rome, they would be much more backward today. In any case, I consider it nonsense to rely solely on the "genetic superiority" of a supposed Aryan race. The first question I would always ask the people who claim this is why we have so many leftists in that case. If high civilization is in the German's blood, how in the world did a religion ever take hold here that essentially consists of hating everything above the global average? Why did the "Aryan superman" not resist the migration project that began in the 1960s? It is an obvious self-contradiction. We are already in the midst of a national suicide attempt that has lasted 70 years, and they still have these people walking around believing that everything touched by the German soul automatically turns to gold. No, even an intelligent person, no matter how well he can think, still has an inner nature that is directed downward. The German mass-man too, now freed from Christianity, strives into the dirt and wallows in it like a pig. If just a little schooling and state broadcasting is enough to turn the European man into a coward and the woman into a treacherous whore, then the genes themselves cannot be of very high value.

My personal justification for remigration is therefore not based on any inherent genetic superiority of the Germans or any implied brotherhood among them, but simply on self-interest. Foreigners offer me nothing but trouble, and that is why I do not want them here. Furthermore, they themselves are a project of liberalism, and their presence here has no legitimacy outside the victim pyramid. Another reason is that minorities always adopt a cannibalistic mindset toward the majority society. Their social and moral horizon ends with their own ethnic group, and everything beyond that

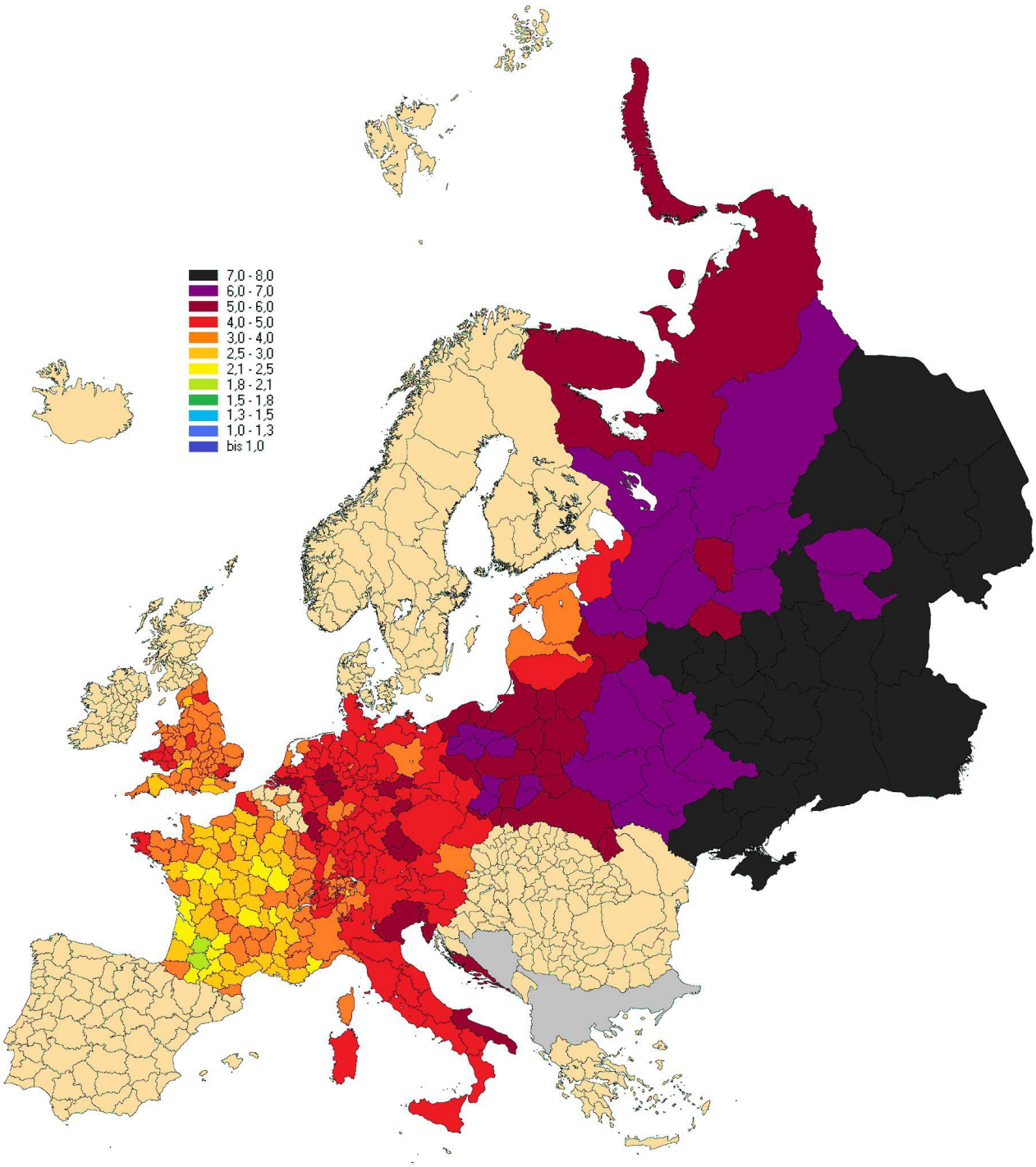
consists of potential victims. Lastly, they are simply less aesthetic than white Europeans.

Sexuality

One of the earliest obsessions of all left-wing movements was the deregulation of human sexuality. However, our modern society is not merely a passive laissez-faire society; rather, sexualization is actively promoted and supported by the state. It must be said here that for the liberal, the word "sex" always means sodomy in the medieval definition. So it is never about the act of reproduction, but always about the misuse of that act for hedonistic motives. Personal gratification stands at the center and has been glorified as a great cultural event.

In demographic history there is a great mystery, and that is France's stagnating birth rate in the nineteenth century. While the rest of Europe experienced rapid population growth, France's population remained at around 40 million and thus fell further and further behind by comparison. This led to the nation, which had still dominated Europe in the eighteenth century, no longer being able to hold its own against the faster-growing nations around it, which contributed significantly to its weakness during the Franco-German wars. But it is no coincidence that France, as the birthplace of the Revolution and of all left-wing thought, also had a much more left-wing general climate; we know the jokes about the Frenchman who is always demonstrating. But sexual behavior in France, too, was much earlier aligned with today's hedonistic model. Paris did not gain its reputation as the city of love because of romance, but because nowhere else in Europe were there so many prostitutes. Paris was to prostitution what Las Vegas is to gambling today.

Graphic on the next page:



Fertility rate in 1900: *The entire geopolitical shift in power from France to Germany and finally to Russia can be explained solely by the falling birth rates brought about by liberalism.*

Around 1800, France, Germany, and Russia all had populations of roughly 30 million. But because liberalism spread only slowly eastward from France, population growth diverged massively over the following century. By around 1900, the French population stood at just under 40 million (+33%), the German population at 70 million (+133%), and the Russian population at 135 million (+350%). Demography is destiny; lax sexual morality has real political consequences.

For when the left keeps preaching over and over again that sexuality exists only for amusement, people use it that way. The end result is then women who have their pregnancies treated away by a doctor as if they were a venereal disease. The low birth rates we have in the West today therefore have nothing to do with genes or external influences, but simply with the sexual morality preached by the left.

For this reason, it makes no sense to debate low birth rates with a leftist, since they themselves are the cause of them and only their disempowerment can lead to a correction. The left would also have no motive to correct the birth rates, because those mainly affect the White European population most of all, and for the left those are demons that must be defeated.

Hedonism itself spreads through both sexes at the same time, so neither man nor woman bears primary responsibility. In principle, hedonism always begins with a departure from the natural act, meaning vaginal intercourse without contraception. Instead, alternative stimuli on the body are found, to which one's sexual drive becomes accustomed. All of these stimuli in turn lead to homosexuality, because in sexual behavior there is a mirror effect, since the human brain is not designed to respond to stimuli that one's own sex also has. A man who prefers lingerie on a woman can wear it himself, and a man who uses a woman's mouth or anus will also perceive his own mouth or anus as a sexual object. A hedonistic view of sexuality that is detached from reproduction and revolves only around feelings and conditioned stimuli will very likely always escalate in the direction of homosexuality and transgenderism.

For nature, it is the same whether a man sleeps with a woman while using contraception or whether he directly sleeps with another man or a child. In both cases it is dead self-gratification.

The distortions of natural sexuality do not just lower the birth rate, they also create identity groups. Despite all the preaching, however, the normal person is reluctant to be confronted with the human outgrowths of hedonistic sexual culture; prostitutes and sodomites remain somewhat hated outside left-wing circles. But that very hatred and exclusion turns them into a victim group, and the glorification of victims is naturally of the highest interest to the left. And so it comes about that our liberal priests are not too ashamed to stand on a stage with prostitutes and the sexually disturbed and defend their practices or anchor them in law.

As for the actual optimal "right-wing" sexual morality, it must first of all deconstruct the left's victim narrative. That means we must move away from perceiving homosexuals and prostitutes as identities. Instead, we must return to the pre-liberal image of sexuality, when such identities did not exist, only transgressions that had to be atoned for. The basic starting image must be that there is no such thing as gays, lesbians, transgender people, and so on, and that these are all artificially created groups. What does exist, however, is human hedonism and behavior associated with it. Such people are so obsessed with sensuality that they even molest children, animals, and other men so long as it feels good. The "gay man" must always be named in the same sentence as the pedophilic pederast and the zoophile and necrophile. What drives him is not a clearly defined sexual preference but simply the desire to penetrate something, regardless of what moral depravity this leads him to. And I do not say that as manipulation, but because to a certain extent it is true, for how often do these supposedly fixed sexual identities reinvent themselves and suddenly discover that they can do both after all? And why is there such a strong correlation between drug use and homosexuality? Because there is no such thing as sexuality, but there are extreme hedonists who want to glorify the manipulation of their sexual drive as the sole point of their lives. And similar to the drug dealer, who once started out as a junkie himself and at some point realizes that he can finance his addiction only through selling drugs and the associated involvement of third parties, the sexual hedonist too will sooner or later make his hobby his work and advertise it proactively. You must therefore never assume in either case that these people will remain passive; no, once permitted, they will always try to infect the rest of society with their behavior.

A healthy state apparatus should crack down hard here. What this apparatus has to fight first, however, are not the identity groups themselves, but the underlying philosophy that sexuality exists for amusement. In public space only natural intercourse without contraception may be mentioned at all, and all other forms must be condemned. The country that understands this first will be rewarded with growth and strength.

An important strategy that the left uses to spread its religion is sacred prostitution. We could observe this most clearly and shamelessly in the Iranian protests recently, where the entire press crudely advertised the liberal revolution with pictures of women in short skirts. But here in Germany too, even right-liberals repeatedly use the unchaste woman in advertising when it comes to defending the current system against supposedly backward alternatives. From a demographic perspective, that is not purposeful; our current sexual morality is not progressive but backward.

The Pension System

In addition to degenerate sexual morality, there is another factor that artificially suppresses the birth rate in Western countries, and that is the state welfare system. Before the welfare state, one of the main reasons for having children was in fact one's own security in old age; each family functioned like its own small welfare state. When the left finally introduced the state pension system, birth rates declined rapidly. The main reason for this is that the left refused to tie the pension system to the number of children, even though in a pay-as-you-go system this is of the utmost necessity. The fact that they refused to do so throughout the entire postwar period can only be explained by them simply not wanting White European children to be born. At the same time, from their point of view, the pension system and the resulting lack of children are an excellent lever for legitimizing mass migration and the great replacement. It is the same old game: the left creates problems and then offers even more leftism as the solution. Since the migrants naturally contribute little to the welfare system, or at least not at the level a German worker would, the pension system is now on the verge of collapse. In fact, it can no longer be saved, nor should they try to save it. Instead, they must push through the total and complete abolition of the pension system, both for financial reasons and for demographic ones. Realistically speaking, they want to create an effect that encourages people to have children again, and the best way to do that is to dissolve the national family and thereby allow the traditional family to come back to life. Then exactly those people who did not have children are punished, while those who do have children are rewarded, and with each child prosperity in old age or security in case of illness rises once again. Without doubt, this would lead to the widespread impoverishment of the childless, but in the end personal responsibility applies here. Many of the older people today are of the opinion that if they paid particularly much into the system, they also deserve a particularly high payout. That is of course not true. What they paid in during 1980 was also paid out in 1980; no one ever stacked gold bars for these people, and they know that. Even someone who paid millions into the pension system but had no children contributed exactly 0 euros to his own pension in the end and therefore deserves no payout in old age. The same also applies, incidentally, to a stockmarket-based pension system; that does not work either, because the birth slump will always also lead to a corresponding slump in stocks, since both consumers and workers are lost when masses of people enter retirement.

Thus the traditional family remains the only solution that creates good incentives for having children, encourages parents to invest in their children, gives them the money to do so through lower taxes, and at the same time massively relieves the state treasury.

At the same time, the social focus will finally be shifted away from the old and dying back to the

young and striving, something that has been urgently necessary at least since the coronavirus pandemic; the focus must once again be on those under 50, because they are the ones who work, have children, and fight.

Incidentally, I would count health insurance as part of the pension system, because the majority of the money in it is spent on life-preserving measures for people close to life expectancy. Here too, a complete state withdrawal should be considered. For in the end it makes no sense to forgo having one's own child for financial reasons while financing a second round of chemotherapy for a complete stranger of 80 years; and yet that is exactly how our left-wing welfare state behaves. And similarly to the pension system itself, this too can only be explained by the desire to get rid of the White European.

Animal Welfare and Veganism

An interesting cultural peculiarity, one that most people today are not even particularly aware of, but which nevertheless separates them from the world of the past, is the relationship of human beings to animals. The pre-liberal human being saw animals either as weak and therefore inferior or, within the Christian framework, as a gift from God. With liberalism, however, the life of the animal was placed on the same level as the life of the human being. As you can already guess, the animal thereby also became a sacred minority, and this despite the fact that it has no consciousness of its own. Unlike most other victim groups, this is the biological endpoint of liberalism, because this relationship is entirely one-sided. An entire class of animal rights activists and animal protection laws was created, elevating the value of animals, but the animals themselves cannot demand equality on their own. Naturally, the whole absurdity of leftist thinking can therefore be traced through animal protection. These groups of animal rights activists can never win. In the end, the animals are enslaved and killed because they are weaker and less intelligent than human beings. No human action can change anything about the biological inferiority of the animal and its condition as a victim. Unsurprisingly, leftist animal rights activists all develop severe psychological disorders and in some cases represent some of the most aggressive of the many left-wing movements. The animal rights activist, after all, spends his whole life losing, and that naturally also affects his psyche. The aggression and need for equality of the animal rights activist is extremely similar to that of the race Marxist. Black Lives Matter and Alice Schwarzer feminism therefore have the same philosophical core as Greenpeace. It is therefore by no means a coincidence that Green parties in Europe simultaneously support hard-left migration policies.

What is fascinating about left-wing veganism is that it represents the final expression of conscious life within liberalism. All of us have at some point in our lives heard a left-wing vegan say that they wish all human beings would die so that animals could live well. And precisely this, the wish for the annihilation of conscious life itself in order to establish total equality and justice, makes the falsehood of leftist thinking crystal clear. It cannot be the primary goal of human beings and conscious life to destroy themselves. Any religion that spreads such a view is malicious and false and stands in contradiction to the European philosophical tradition.

It is worth mentioning that Charles Darwin's theory of evolution arose only in the age of liberalism. Up to that point, people had tried to present themselves as descendants of higher beings or of purely spiritual substance. It is not unlikely that liberalism had an influence on the acceptance of evolution among the masses. This should not be understood as a rejection of the theory, after all it is anti-egalitarian. It is rather an observation that Charles Darwin, in order for his theory to gain acceptance, initially depended on the presence of liberalism just as much as Karl Marx did.

Art, Architecture, and Fashion

As for modern art and modern architecture, we must first make clear that the word “modern” is a synonym for liberal. Modern art is liberal art, modern architecture is left-wing architecture, and modern fashion is left-wing fashion.

If you were to ask most people in the country whether they find modern art and architecture ugly, they would answer yes, and yet the liberal establishment keeps placing the most dreadful, bleakest buildings and statues in our city centers. Bauhaus architecture was of course not an evolution of human aesthetic preferences, but from the very beginning served only to cement the liberal revolution and to set itself apart from the past. Nowhere was this more apparent than in Germany, where, with the National Socialists and their rejection of the left-wing project, we also saw at the same time a reckoning with its aesthetics.

The one fundamental element of all left-wing aesthetics is a certain restraint of the beautiful, because beauty is anti-egalitarian and passes judgment on the ugly, regardless of whether the ugly results from a lack of money or from missing biological predisposition. If you look at the old merchants’ houses from the Middle Ages and the early modern period, which to this day still count among the more beautiful elements in the German cityscape, then the beauty they radiate was of course also rooted in competition and display. The people who could afford it tried to stand out positively with their buildings and thereby attract attention. The modern left-wing architect cannot do this. He is allowed to build only plainly and with restraint; if he wants to generate attention, the only element left to him is the extreme and the grotesque, which explains a large share of the questionable buildings today, such as the Kranhäuser.

The same effect can also be observed in modern art, which is generally held in contempt by the population. Fortunately, unlike architecture, people can largely avoid modern art. Thus modern art leads a sad existence; it mainly serves tax evasion and money laundering. We ordinary people simply “cannot possibly” assess the value of an abstract painting, and we are repeatedly assured that we “do not understand the art”, a problem no other artistic movement had.

As for fashion, here too it is noticeable that the direction is toward restraint and toward standing out as little as possible, which is expressed in the ever stronger dominance of the color black. In fact, European clothing was colorful until left-wing thought entered people’s minds. Given the current association of colorfulness with the LGBT movement, this may sound unintuitive at first, but a serious anti-liberal movement should nevertheless consider returning to a colorful aesthetic in order to distinguish itself from liberal fashion and its craving for simplicity.

What should be emphasized is the extreme closeness between fashion and architecture on the one hand and the reigning philosophy on the other. In the ultra-hierarchical, most absolutist Europe, baroque architecture emerged, kitschy and completely overloaded, along with an obsession with fashion that bordered on femininity. And in today’s forcibly egalitarian system we have the exact opposite: an architecture that detests all ornamentation and therefore appears flat, unnatural, and cold, and an overly plain fashion that seeks to suppress any positive attention.

A certain indifference toward one’s appearance in public has established itself regardless of the changes in style. When shaming ugliness is frowned upon and highlighting beauty brings no concrete advantages, the average person has no incentive ever to show himself at his best.

Military and Conscription

Given how divided society has become in general, the model of conscription has to be reconsidered. I regard it as essentially a relic of the liberal revolutionary era and the high point of nationalism. In my view, conscription breaks the simple feudal social contract that the population has with the state. The citizen pays taxes, protection money, to the state and its institutions and in return receives protection for life and limb as well as for his private property in the country. I consider it outrageous that the state, as in Ukraine, presumes to abduct citizens and send them to the front for its own survival. That does not mean that a levée en masse must be completely ruled out, but it should be permitted only when the survival of the population itself is at stake. Otherwise, a standing army based on pay has far-reaching advantages, as Russia is currently showing. For the state can deploy it as it wishes, and even in the event of high losses, civilian morale does not collapse, since all soldiers were recruited on a voluntary basis. In the twenty-first century, only a standing paid army can still be used for offensive operations and is therefore the only means of exerting foreign-policy pressure and retaining room for maneuver. The counterargument will be that a standing army will always be smaller and place a heavier burden on public finances, but I disagree. From the perspective of the national economy, it makes no difference whether the soldier was conscripted or recruited; the loss caused by his absence from the private sector is identical. Given its economic strength, Germany could easily finance a standing army of 500,000 men if it wanted to. The fact that the Bundeswehr is currently shrinking has various causes, but the biggest is the regime's crude attempt to turn a German army into a red army. Women in leadership and rank-and-file roles, pride flags, migrants, as well as the explicitly anti-Prussian tendency underlying the army. The pro-FRG center-left civil society that would be prepared to fight for these "values" simply does not exist. In fact, the Bundeswehr had until now always drawn on German patriotism and the remaining elements of the Prussian military spirit in recruitment. Those values are now exhausted. What remains is the left half of the youth, which hates any form of strength so much that it refuses to enter the soldier's profession out of sheer aversion. And then there is the right half of the youth, mostly men, who are deterred by the humiliation rituals and the circle-chair culture, including TikTok dancing.

As always, any solution to the problem comes down to disempowering the left.

The Right, Right-Wing-Liberalism, and Boomerism

No movement in Europe that the mainstream media labels as right-wing is actually right-wing in the proper sense, and that also applies to the AfD. Instead, these parties contain right-wing elements and in part right-wing ideas, but for the most part they are right-liberal. Although both sides currently find themselves under one roof, they are ultimately incompatible. On the one hand, you have the younger generation, which has already completely broken away from liberalism and is prepared to return to a society of strength, and then you have the older, moderating right-liberal faction. Right-liberalism functions as a kind of left chauvinism and in fact exerts a strong attraction on people who think in terms of strength but were socialized on the left. There are various right-liberal statements, and I will address some of them here.

The left are the real Nazis/oppressors! This expresses that strength and hierarchy as such are reprehensible. Adolf Hitler and his movement were in a kind of religious no-man's-land and cannot be clearly assigned either to liberalism or reaction.

Islam is the problem! This implies that converting the refugees to liberalism would solve the

problems. But that does not solve the left's glorification of foreigners or the foreigners' divided loyalties. Furthermore, liberalism has by now become a problem quite independently of migration.

They do not respect women as equals! Women are not equal, at least all our pre-liberal ancestors saw it that way and anchored it in law. The same basic faith that brings women into high office is also the same one that brings refugees to Germany. Whoever believes in feminism believes in universal egalitarianism and thus in mass migration.

We Germans are proud that we have come to terms with our past! We have come to terms with nothing at all. The entire narrative is a single lie that serves only the self-legitimation of the leftist priestly caste. And it is precisely because of this dishonest failure to come to terms with the Weimar Republic that we have now stumbled into a revolutionary condition again.

More police, more security! Twenty-five million Third World people were let into the country. It does not matter how many policemen are hired now, it does not matter how much paint is brushed over the rust, Germany will never be as safe as it would be without migrants, quite apart from the fact that a large part of the police apparatus already consists of women and foreigners and must do so due to Demographic reasons.

Hamas bad, Israel good! Both Palestine fans and our philo-Semites are foreigner-glorifying left-wing extremists. The glorification of foreigners is negative without exception, in every country, at every time. The whole concept of glorifying foreigners is irrational: the losers of history are ascribed a higher inherent morality and value without foundation. Israel is itself the product of white leftist glorification of foreigners, so this is an internal leftist conflict. The same people, the same morality, only with a 50-year age gap.

My GDP! My economic growth! It will all disappear and converge with the Third World, or already is. Native "white" children are the only path to truly sustainable economic growth. And in the end, all prosperity is useless if South Africa prevails outside your front door. The rich may be able to keep themselves afloat the longest, but in the end a cancer remains a cancer. And as soon as demography reaches critical mass, nothing better awaits the wealthy in this country than what happened to the Arabs in Zanzibar.

NATO, NATO, NATO! It now stands for the fight for an anti-white, anti-male, hollowed-out Europe. The NATO boomers talk about this organization as if it were an end in itself.

The left are not real democrats; we are doing democracy! Mass democracy is a terrible form of government that legitimizes itself exclusively through left-wing thinking. What the West needs is hierarchism, not democracy.

It is illegal migration! Mass migration remains mass migration. No Western European country needs legal Negroes and gypsies. This perspective is typically adopted by Western boomers because their environment has already become so heavily migrantized that they fear a backlash if they speak out completely against migration. It is the position of cowardice.

The Germans are the real victims! One must never enter into the victim Olympics. Most "victim points" will always go to the sacred minorities. The average African will always be a greater victim than the average German, and the hierarchy of victims thus implies that the interests of the average German have to be subordinated to those of Africans.

As you can see, all the positions of the right-liberals are untenable as soon as you press them with follow-up questions. Nonetheless, right-liberalism seems to be the ultimate magnet for the boomer generation. There is a noticeable divide here between the television generation, which could all too easily be programmed, and the internet generation. Someone who grew up with Wikipedia will always develop a different worldview than those who learned only what school and television programming drilled into them. Added to that is the fact that the boomers grew up in a relatively

intact society and can associate positive memories from their youth with liberalism, even if in reality it already had a degenerative influence back then. The escalation, the open hostility, and the agitation against the old white man in practice struck almost exclusively the male youth. The old had secure positions, the old still grew up with women who were not hostile to them, in an ethnically homogeneous Germany, the old sit on most of the property. They lived off the remaining values of Christian Europe and destroyed them at the same time so that their children would have nothing left of it. People agitated against the old men, but exclusively the young were hit by it.

The boomers talk a lot about the absurdities of individual aspects of modern liberalism, but they are always the very last ones who want to break away from it and therefore always remain stuck in this disguised right-liberalism. Because the boomers had too few children, they also constitute a massive demographic overhang, which makes democracy and the welfare state even less attractive to the young than they already are. The pension package and the brazenness with which it was pushed through have essentially already sealed the fate of German democracy, quite independently of all the other problems.

This generational divide also gives rise to our zombie republic, because pretty much everything publicly debated today consists of boomer topics, boomer morality, and boomer truths. The society they hope to shape and steer in these debates has long since ceased to exist among those under 30. I find it hard to believe that our theocratic elites do not notice this. I think it is rather that they want somehow to delay the collapse until after their own retirement. Play dumb and cash in until death, and apres moi le deluge. But given how fast the world is moving by now, that probably will not work any longer, and I begrudge the old people having to confront the consequences of their actions and their false morality while they are still alive.

The demographic predominance of the boomers has the end result that right-liberalism is still far more strongly represented than genuinely anti-liberal solutions. You notice this most clearly among the leadership of the European right-wing parties. All right-wing parties are led by Holy minorities: in Germany we have Alice Weidel, woman, “lesbian,” in a relationship with a foreign woman; in France Le Pen, woman, and Zemmour, Jew; then we have Meloni, woman, and Geert Wilders, Indonesian. This installation of identity groups that have a higher value only under liberalism is evidence that these parties are, in the end, merely liberal parties as well. They move in ideological no-man’s-land: on the one hand, they absolutely want to do justice to the left and its morality, but on the other hand they also want to fight the ultimate consequences of liberalism. This cowardice and the unwillingness to renounce liberalism and establish an actual counterrevolutionary platform ensure that these parties can never and will never gain critical strength. Out of fear of being perceived as immoral, these parties censor and lobotomize themselves. And once the leftist boomer camp is in control, a catastrophic negative selection of cowards takes place that can no longer be reformed away. That is why it is of enormous importance that new explicitly counterrevolutionary parties to the right of these boomer clubs be established in Europe. These parties should explicitly not be catch-all parties, but should serve exclusively for the self-organization and self-refinement of the right. The goal of building an independent position and an independent base of support stands in direct contradiction to the appeasement that would be necessary to generate over 50 percent support. A catch-all party would accordingly always be a party of appeasement, and what we need is no more appeasement, but strength. They generate strength through fatalism. An explicitly counterrevolutionary party must therefore not be too ashamed to attack all equality, regardless of how strongly it affects its own electoral result. Women, gays, foreigners, and all their advocates must be explicitly excluded from any participation and visibility, and that from the very beginning. Since all politics in the West is directed against the working young white man, this will also be their most likely main support group. That may in the end limit them to a maximum of 25 percent of the democratic vote, but that is not so bad. For in the end, young German men are the only group that matters, so if they consistently stand up for them and build support there, they have the key to

Germany. Given the foreseeably ever more chaotic conditions, it is more important to have a party with a small core of strong and convinced supporters in the decisive demographic than a large catch-all party to which everyone merely vaguely agrees.

Or to put it even more explicitly, in the end authority is still exercised through strength and violence; women, old people, gays, and foreign fortune seekers are not capable of exercising strength. So why alienate young men in order to appease groups that in the end will not count anyway.

Death to Liberalism

What must happen on the first day of the system change in order to defeat liberalism sustainably and cripple it to such an extent that it can no longer terrorize us for the rest of our lives? First of all, the priestly caste must be neutralized, because as long as it is allowed to continue working unmolested, new leftists will constantly be programmed even under a post-liberal regime.

Thus state broadcasting, that is, the modern church, must be shut down and its tax replaced. No consideration can be given to the sensitivities of the employees; of course many of them will pretend to compromise as soon as their own money is at stake. But here one must be ice-cold, and since practically every political program has openly violated the requirement of neutrality, there are ample grounds to make examples of people. A state broadcaster is largely unnecessary for a secular government, because the internet and open discourse work overwhelmingly against liberalism. An end to censorship and license fee propaganda alone would already be enough.

At the same time, one has to remain flexible here, because with the rise of AI, the organic internet will soon once again be steerable by a few major manipulators. It remains important to develop independent forums and services based in Germany, because at the moment what may be said is defined by the American establishment, which in the last ten years alone has meant massive fluctuations in censorship.

Then the schools and universities must be purged of all liberal influences, which means gender-segregated classes, each with teachers of the same sex, a complete ban on women in all higher educational institutions, the destruction and withdrawal of recognition from all left-wing fields of study, typically social sciences, climate studies, journalism, history, gender, sexuality, and so on. A reduction of the bloated educational apparatus as a whole is appropriate, since at the moment it serves mainly indoctrination and not teaching. Anonymous reporting offices must be established in order to remove leftist remnants and prevent further infections.

Now we come to the rollback of feminism, which means dissolving all equal-rights laws and terminating many employment relationships in the public sector. Since Germany generally needs a compression of its bureaucracy, and since the hiring of women took place only for left-religious reasons and was regulated by quotas, one has an excellent pretext for slimming down the state apparatus. Dismissing women has higher priority in the higher offices than in the lower ones, because female judges and administrators have a liberal bias and at the same time deliver worse work. Dissolving equal-opportunity laws would also lead to an increase in men's wages throughout the private sector, since they would no longer have to subsidize their female colleagues. This method should help enormously in generating further support among the male population.

Then the dissolution of Germany's original sin, the cult of guilt, is needed. I do not even think something concretely positive is required to replace it; destroying this cult alone should already lead to the recovery of native culture. As for that culture, in view of the death of liberal cinema and

Hollywood and the rise of alternative entertainment media such as video games, it would be a waste not to reinforce the counterrevolution with a cultural offensive as well. This could above all help Europe finally detach itself from the wretched McCulture of the Americans and flourish anew. For a counterrevolutionary culture that captures the spirit of the age and once again has the whole rich non-liberal history of Europe freely available to it can achieve enormous things.

As for economic policy, it is relatively simple: autarky at any price. Comparative advantage is a lie invented by the left in order to shift our industry to the Third World. More industry is always better, and extreme protectionism is the simplest way to achieve it. This not only makes us more independent of foreign powers such as China and India, it also strengthens internal ties within the country. At the same time, a protective tariff policy would lead to a revitalization of East Germany, the Ruhr area, and other "left-behind" regions, areas that have now lain economically fallow for more than forty years. The ideal economic policy is therefore a combination of extreme protectionism with a simultaneous lowering of taxes and regulations; in tax cuts, the lower class is more important, because it spends all of its prosperity on consumption. As for the EU, working within it is impossible above all because the poor Eastern Bloc states were admitted into it. A pan-European protective tariff policy would help precisely those impoverished Eastern Bloc states before it would help Germany. Therefore, with regard to the EU, there is only the option of either shrinking it to the wealthy Western European core or leaving it entirely. Given that the EU was founded on liberal values, the second option is more likely. That is not to say that the project of European unity would be bad; it was merely undertaken by exactly the wrong people, who transformed the EU once again into a poorhouse and a do-gooder association for the world rather than into an ethnocultural community of interests.

And that is basically all, because apart from protective tariffs, most of the problems in this country could already be solved if there were simply fewer state interventions. Just imagine that the German state had been completely incapable of acting for the last twenty years and had been frozen at the status of 2000; we would in fact have fewer problems. We would have no nuclear phaseout, no Nord Stream issue, no refugee crisis, no corona lockdowns, no Euros or Eurocrisis. It would be an enormous relief for citizens if politicians would simply take their hands off the wheel for once. For politicians are unintelligent, drunk on power, and addicted to kickbacks, and accordingly everything these people touch is a complete disaster.

That is all I have to say. Greetings from East-Germany.

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